See many of these airs & pieces in the original text with French translations by the Vict. de la Villemarqué in his "Poems des Bardes Bretons"

JHR

THE

HEROIC ELEGIES

AND

OTHER PIECES

OF

LLYWARÇ HEN,

PRINCE OF THE CUMBRIAN BRITONS:

WITH

A LITERAL TRANSLATION,

BY

WILLIAM OWEN.

Y GWIR YN ERBYN Y BYD.

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M DCC XCII.

THE TRUTH AGAINST THE WORLD.—In the year one thousand eight hundred and sixty-three, the sun approaching the autumnal equinox, in the forenoon of the first day of September, after due proclamation and notice of one year and a day, this Gorsedd is opened within the borough of Swansea, in the province of Gwent, with invitation to all who may assemble here, where no weapon is unsheathed, and where judgement will be pronounced upon all compositions and works of merit submitted for adjudication, in the face of the sun, and the eye of light.—"The truth against the world."

The Gorsedd prayer was next read by Dr. James, Panteg, which was as follows:—

"Dyro, Dduw, dy nawdd;
Ac yn dy nawdd, nerth;
Ac yn dy nerth, deall;
Ac yn neall, gwybod;
Ac yn ngwybod, gwybod y cyfiawn;
Ac yn ngwybod y cyfiawn, ei garu;
Ac o garu, caru pob hanfod;
Ac yn caru pob hanfod, caru Duw."

TO

THOMAS PENNANT

AND

PAUL PANTON, ESQUIRES,

IN TOKEN OF ACKNOWLEDGEMENT,

FROM AN INDIVIDUAL OF A NATION

BENEFITED BY THEIR PATRIOTISM,

THIS COLLECTION OF THE WORKS OF

LLYWARÇ HEN,

IS MOST RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

WILLIAM OWEN.

SOME ACCOUNT

OF

LLYWARÇ HEN,*

WITH A SKETCH OF BRITISH BARDISM.

LLYWARÇ HEN, or *Llywarç the Aged*, was one of those who signalized themselves in an age, remarkable in the history of *Britain* for terrible war and devastation.

* Eight of the Elegies of *Llywarç Hên*, addressed to particular persons, being in some degree historical, were selected from his other pieces, and the five shortest, and part of the three longest of them translated, with notes, and a sketch of the Author's life, by the late *Richard Thomas*, A.B. of *Jesus College*, *Oxford*. Having access to the work which Mr. *Thomas* left behind, I was induced, for the sake of a short respite from my long confinement to the compiling of a *Welsh* and *English* Dictionary, to bestow a few days in making a translation of the remainder of *Llywarç Hên*'s Poems; but on examining what was already done, I found the Translator had been too anxious in aiming at elegance, to preserve that strictly literal form which it was my wish to give; I therefore rendered the whole, line for line, as close as the two languages would permit. Indeed the *English* phraseology has been made subservient to the original, as often as it could be done, without becoming unintelligible. This remark I wish the Reader to remember as an apology for many passages; but others may be the result of a want of leisure, and ability. What little account is given of the Author, is for the most part taken from the sketch by Mr. *Thomas*; whose premature death, those who have a taste for *British* Antiquities have real cause to lament.

There were many celebrated Bards amongst the ancient *Britons*, whose productions have been partly preserved to the present time; but it is to be

 regretted

tion. As to the exact period wherein he flourished we are enabled to determine, with a tolerable degree of exactness, by concurring circumstances, that he was born about the commencement of the sixth, and lived to the middle of the seventh century; being about a hundred and fifty years old at the time of his death.*

He was descended from princes, who had been elective monarchs of the whole island. His father was *Elidyr Lydanwyn*,

regretted that a number of most curious relicks have also been lost through the vicissitudes of destructive warfare; and what remain moulder away apace. The number of pieces which are now extant, composed anterior to the death of the last *Llywelyn* may be about five hundred; nearly a third of which are as old as the fifth, sixth and seventh centuries; and written chiefly by *Aneurin*, *Myrddin ab Morvryn*, and *Llywarç*, who were northern *Britons*, and *Taliesin*, a native of *Wales*. Fearing that a total oblivion should, at some short period hence, be the fate that awaits these monuments of genius, the Editor, anxious to give the world some notice of their existence, has it in view to lay them before the public, to give such an idea of their merits as can be formed from a mere literal version; in the manner adopted in the present collection.

* *Arthur* was killed in 542, *Cadwallon* died about the year 646, at both of which periods *Llywarç* was alive, consequently what is advanced above cannot be far from the truth. Collateral proofs might be brought from the old Pedigrees, the Catalogue of *British* Saints, and from the Triades, that would settle the point with a greater degree of certainty; but perhaps it will not be thought of such moment as to want farther elucidation.

Lydanwyn, the son of *Meirçion*, the son of *Grwst*, the son of *Cenau*, the son of *Coel* king of *Britain*.*

* To gratify the curious in old pedigrees still more, we are enabled to give that of the venerable *Llywarç* here more at large.

MEIRÇIAWN.
1 CYNVARÇ, *married to* Nevyn, *daughter of* Bryçan.
2 MARÇ, *married to* Essyllt.
3 ELIDYR LYDANWYN.
1 LLEW, *married to* Anna, *sister of* Arthur.
2 URIEN, *married to* Modron, *daughter of* Avallaç.
3 ARAWN.
4 EURDDYL, *wife of* Elifer Gosgordd-vawr.
1 ESSYLLT, *a daughter.*
1 LLYWARÇ HEN.
1 MEDRAWD, the Traitor.
1 OWAIN, *married first to* Penarwen,* *then to* Denyw.†
2 PASGEN.
3 RHIWALLAWN.
4 MORVUDD, *a daughter.*
5 ELPHIN.
6 CADELL.
1 GWRGI.
2 PEREDUR.
3 CEINDREÇ BENASGELL, *a daughter.*

1 LLAWR.‡	7 MADAWG.	13 LLAVYR.	19 ARAU.
2 GWEN.	8 MAEN.	14 LLYNGEDWY.	20 URIEN.
3 PYLL.	9 MEDYL.	15 EITHYR.	21 MEÇYDD.
4 SELYV.	10 LLIVER.	16 ERTHYR.	22 CYNLLUG.
5 SANDDEV.	11 GWELL.	17 ARGAD.	23 CYNDDILIG.
6 CENAU.	12 SAWYL.	18 LLEV.	24 DUAWG.

25 RHUELL, 26 CEINVRON, *and* 27 RHACAW, *daughters.*

1 CYNDEYRN, *or* Kentigern, *bishop of* St. Asaph.
1 NIDIAW, St.
2 GWRVYW.

* Daughter of *Cul Vanawyd Prydain.*

† Daughter of *Llewddyn Luyddawg* of *Edinburgh.*

‡ Variations of the names from different copies—*Gwair, Nevydd, Deigyr, Nudd, Rhudd, Heilyn, Llywenydd, Gorwynion, Cain, Llorien, Cynddelw, Dwywg, Brwyn, Rhun.*

What has been asserted with respect to the period wherein *Llywarç* lived, the following detail of the leading incidents that happened to him, will corroborate with a considerable degree of precision.

According to the *Historical Triades*,* he passed some of his younger days in the court of the celebrated *Arthur*. But it seems his continuance there was not long for he departed in disgust; at least so it may be conceived from the following *Triad:*

"Tri thrwyddedawg, ac anvoddawg llŷs Arthur: Llywarç
"Hên, a Llwmhunig ab Maon, a Heledd verç Cyndrwyn."

"The three free and discontented guests in the court of *Arthur: Llywarç the Aged*, and *Llwmhunig* the son of *Maon*, and *Heledd* the daughter of *Cyndrwyn*."

In the same ancient documents there is a *Triad* that is a very honourable testimony of the abilities of *Llywarç*; by which it appears he was no less esteemed for his wisdom in council, than for his prowess in the field of battle. These are the words:

"Tri çyngoriad varçawg llŷs Arthur: Cynon ab Clydno Eiddyn,
"Arawn ab Cynvarç, a Llywarç Hên ab Elidyr Lydanwyn."

"The three counselling warriors of the court of *Arthur: Cynon*
"the son of *Clydno* of *Edinburgh*, *Arawn* the son of *Cynvarç*, and
"*Llywarç Hên* the son of *Elidyr Lydanwyn*."

* The *Triades of the Isle of Britain*, as they are called, are some of the most curious and valuable fragments preserved in the *Welsh* language. They relate of persons, and events from the earliest times to the beginning of the seventh century.

Arthur,

Arthur fell in the battle of *Camlan*, in the year 542, at which period *Llywarç* muſt have been nearly forty years old. His ſtay with *Arthur* was not long, the particular time, moſt probably, was when he compoſed the Elegy on *Geraint ab Erbin*, about the year 530, in which *Arthur* is mentioned. *Llywarç* took no part in the civil war that brought on the cataſtrophe at *Camlan*, ſo fatal to the cauſe of the *Britons*; for he was then in his own principality of *Argoed*,* in *Cumberland*. Seeing the lowring ſtorm approaching on every ſide, he entered into a confederacy with his relation *Urien*, prince of *Reged*, and his valiant ſon *Owain*,† for the purpoſe of repelling the incroachments of the *Saxons*, on their reſpective territories; thoſe perſevering invaders having already obtained poſſeſſion of the countries to the eaſtward, called *Deivyr a Brynaiç*, or *Deira* and *Bernicia*.

The ancient writer of the *Saxon* genealogies, at the end of the Chronicle of *Nennius*, mentions that there were four kings in *Cumbria*, at the ſame time, that is to ſay, *Urien*, who was elected ſovereign; *Rhydderç* ‡ the Generous;

* The ancient *Cumbria* is not to be underſtood as comprehended within the limits of the province now called *Cumberland*; but it was ſo much of the northern country as the *Cynmry* retained at that period, extending into *Scotland*. However it is pretty certain that *Argoed* was a part of the preſent *Cumberland*; it lay weſt of the Foreſt of *Celyddon*, and was bordered by that wood, to the eaſt, as the name implies.

† "Tri gwyn deyrn Ynys Prydain: Rhun mab Maelgwn, Owain mab "Urien, a Rhuvaon Bevyr mab Deorath Wledig."

"The three bleſſed princes of the iſle of *Britain*: *Rhun* the ſon of *Maelgwn*; *Owain* the ſon of *Urien*; and *Rhuvaon* the Fair, the ſon of *Deorath Wledig*." TRIADES.

‡ "Un o dri-ar-ddeg o vreninawl dlyſau Ynys Prydain: Dyrnwyn, cledd "Rhydderç,

Gwallog the son of *Llëenog** and *Morgant*.† These, under the command of *Urien*, defeated *Deoderic* king of *Bernicia*, and obliged him to retreat to the island of *Medcant*, where he was blocked up for three days. Whilst *Urien* was thus pursuing the advantages over the enemy, he was basely murdered by *Llovan Lawddifro*, and *Dyvnaval*, at the instigation of *Morgant*, who envied his superior talents and military prowess.‡ This action was included in a *Triad*, denominated

"Rhydderç Hael; yr hwn pan dynid o'i wain ae'n dân o'i ddwrn hyd ei "vlaen."

"One of the thirteen princely rarities of *Britain* was *Dyrnwyn*, the sword "of *Rhydderç* the Generous, which when drawn out of the sheath would "appear as a gleaming flame from the handle to the point." MSS.

"Tri Hael Ynys Prydain: Rhydderç Hael ab Tudwal Tudglud; Mor-"dav Hael mab Servan: a Nudd Hael vab Senyllt."

"The three generous chiefs of the isle of *Britain*: *Rhydderç Hael*, the son "of *Tudwal Tudglud*; *Mordav Hael*, the son of *Servan*; and *Nudd Hael*, "the son of *Senyllt*." TRIADES.

* "Tri aerveddawg Ynys Prydain: Selyv mab Cynan Garwyn, ac "Avaon mab Taliesin, a Gwallawg mab Llëenawg; sev açaws y gelwid "hwynt, yn aerveddogion, wrth ddial eu cam oc eu bedd."

"The three grave slaughterers of the isle of *Britain*: *Selyv* the son of "*Cynan Garwyn*, *Avaon* the son of *Taliesin*, and *Gwallog* the son of *Llee-*"*nog*; the reason they were called grave slaughtering chiefs was, that they "revenged their wrongs even from their graves." TRIADES.

† "Tri Rhuddväawg Ynys Prydain: Arthur, Rhun mab Beli, a Mor-"gant Mwynvawr."

"The three ruddy chiefs of the isle of *Britain*: *Arthur*, *Rhun* the son of "*Beli*, and *Morgant Mwynvawr*." TRIADES.

‡ *Nennius*. He is confirmed by this *Triad*:

"Tri tharw câd Ynys Prydain: Cynvawr Cad Cadwg mab Cynwyd "Cynwydion, Gwenddolau mab Ceidiaw, ac Urien mab Cynvarç."

"The three *Bulls of Conflict* of the isle of *Britain*: *Cynvawr Câd Cadwg* "the

denominated the three villainous deeds of the isle of *Britain*.

Urien having thus fallen a victim to treachery, his sons *Owain*,* *Pasgen*,† *Rhiwallon*,‡ *Elphin*, and *Cadell*, in concert

"the son of *Cynwyd Cynwydion*, *Gwenddolau* the son of *Ceidio*, and *Urien* "the son of *Cynvarç*."

* There are several poems by *Taliesin* still extant recording the battles of *Urien* and his son *Owain*, who are likewise mentioned in several *Triades*—

"Tri gwyn dorllwyth Ynys Prydain: Urien ac Eurddyl, plant Cynvarç "Hên, a vuant yn un torllwyth y' nghalon Nevyn verç Bryçan eu mam; "yr ail Owain ab Urien a Morvudd ei çwaer, a vuant yn un torllwyth "y' nghalon Modron verç Avallaç; y trydydd, Gwrgi a Pheredur a Ceindreç Benasgell, plant Elifer Gosgordd vawr, a vuant y' nghalon Eurddyl verç Cynvarç eu mam."

"The three blessed burdens of the womb, of the isle of *Britain*: *Urien* "and *Eurddyl*, the children of *Cynvarç*, who were twins in the womb of "*Nevyn*, daughter of *Bryçan*, their mother; the second was *Owain* ab "*Urien* and *Morvudd* his sister that were one burden in the womb of "*Modron* daughter of *Avallaç*; the third was *Gwrgi*, *Peredur*, and *Ceindreç Benasgell*, the children of *Elifer* with the numerous clan, who were "one burden in the womb of *Eurddyl* the daughter of *Cynvarç*, their "mother."

† "Tri thrahawg Ynys Prydain: Sawyl Benuçel, Pasgen mab Urien, a "Rhun mab Einiawn."

"The three haughty chiefs of the isle of *Britain*: *Sawyl Benuçel*, *Pasgen* the son of *Urien*, and *Rhun* the son of *Einion*." TRIADES.

‡ "Tri hualogion deulu Ynys Prydain: teulu Caswallawn Lawhir, a "ddodasant hualau eu meirç ar eu traed bob ddau onaddynt, wrth ymladd "â Serigi Wyddel y' Ngherig y Gwyddyl yn Môn; a theulu Rhiwallawn "mab Urien, yn ymladd a'r Saeson; a theulu Belyn o Leyn, yn ymladd "ag Edwyn, yn Mryn Cenau yn Rhôs."

"The three fettered clans of the isle of *Britain*: the clan of *Caswallon* "with the long hand, who put the fetters of their horses on their legs, two "by

cert with their relations, but the firſt in particular, ſtruggled hard againſt the *Saxons*, with various ſucceſſes, until they all eventually fell by the ſword, or were obliged to quit their country. Amongſt the latter was the venerable *Llywarç*, with his ſurviving ſons, now reduced to a few in number, who took refuge in *Powys*, where they were hoſpitably received by *Cynddylan*, prince of a part of that country.

This *Cynddylan* was the ſon of *Cyndrwyn*, and probably a relation of *Broçwel*, another *Powyſian* prince, who commanded the army of the *Britons* againſt the *Saxons*, in the memorable battle of *Bangor*, in the year 603, being then a very old man.* *Cyndrwyn*† had four brothers, *Maoddyn*, *Elwyddan*, *Eirinwedd*, and *Cynon*; and ſix ſons, *Cynddylan*, *Elvan*, *Cynon*, *Gwion*, *Gwyn*, and *Cuawg*. Moſt of theſe, if not all, periſhed in their wars with the *Saxons*.

At the time that *Llywarç* came into *Powys*, *Cynddylan*, and his brother *Elvan*, were at war with the neighbouring people of *Lloegyr*, probably *Saxons* and *Roman Britons* united; but whom the Bard calls by the name of *Franks*, in one paſſage: their commander's name was *Sannier*; who, in conjuction with one *Twrç*, had ſeized on *Tren*, a town

" by two together, when fighting againſt *Serigi* the *Iriſhman*, at the *Iriſh* " *Stones* in *Môn*; and the clan of *Rhiwallon* the ſon of *Urien*, fighting " againſt the *Saxons*; and the clan of *Belyn* of *Lleyn*, fighting againſt *Edwyn*, at *Bryn Cenau* in *Rhôs*." TRIADES.

* One of the ſons of *Cyndrwyn* was in that battle.

† He lived at *Llyſtlyrwenan* near *Caer Einion*.

that

that was the property of the father of *Cynddylan*, ſituate moſt likely on the river *Tern*, near the *Wrekin*, where the ſcene of the Elegy on *Cynddylan* chiefly lies. *Llywarç*, and his ſons, took a very active part in the wars carried on by their protectors. Tradition ſays that he was in an engagement at *Rhiw-Waedog*, near *Bala*, in *Meirion*; and which is confirmed by the Poet himſelf, in the following ſtanza:

"Cynddelw cadw dithau y rhiw,
"Er à ddêl yma heddyw—
"Cudeb am un mab nid gwiw!"

"*Cynddelw*,* guard thou the cliff,
"Againſt whoever may come here this day—
"Fondneſs for one ſurviving ſon ſhall not avail!"

This battle probably deprived *Llywarç* of that remaining ſon, and it might have been the laſt in which he bore a part himſelf.*

Dr. *J. D. Rhys* has preſerved the following ſtanza, not to be met with in the regular works of *Llywarç*, which he

* There is a ſtanza in one of the Elegies that is almoſt the ſame as this, except the name, conſequently one may be only a different reading of the other, the effect of an error in the tranſcript.

* Near the place where it happened, in the middle of the townſhip of *Rhiw-waedog*, there is a deep little valley, where there is generally ſome ſtagnant water in winter, called at this day *Pwll y Gelanedd*, or the Pool of the Slain; and a few years ago, in a field contiguous to the place, a man found a ſpear head, which he believed was braſs, but he had loſt it.

made

made on feeing the horfe of his fon *Paen* ftumble under him.

" Mor fwrth y fyrthioedd març Paen,
" Yn mariandir, grodir graen
" Eivionydd, mynyç malaen—
" Lle ni bo mign e vydd maen."

" How abruptly fell the horfe of *Paen*,
" In the fandy, gravelly foil
" Of *Eivionydd*, teeming with misfortunes—
" Where there is no bog there a ftone will be."

An old manufcript furnifhed another fugitive verfe, prefaced with an anecdote to the following import.* It happened that *Gwen*, the fon of *Llywarç*, had his horfe killed under him in battle; and himfelf was flain fometime afterwards. The fcull of the horfe having been placed, inftead of a ftone, in a bridge over a rivulet, that was contiguous to the fpot where he was killed, *Llywarç* by chance paffed that way, when his fervant told him—" That is the fcull " of the horfe of *Gwen* your fon!" To which he replied—

" Mi a welais ddydd i'r març,
" Friw hydd, tavledydd tywarç,

* Thefe are the original words—Ev a ddamweinioedd lladd març Gwên ab Llywarç mewn brwydyr: Gwedi lladd y març, ev a lâs Gwên; ac yn hir o yfbaid gwedi hŷny y rhoefbwyd penglog y març yn lle càreg mewn farn, dros aber oedd yn ymyl y man lle lladdefid y març. Aç yn ol hŷny damweinioedd i Lywarç Hên dramwyaw ar hyd y fordd hòno; ac yno i dywaid gwâs Llywarç wrtho—" Dacw benglog març Gwên ab Llywarç, " eiç mab çwi."—Ac yno i canoedd Llywarç y pennill hwn ar yr açaws hŵnw.

" Na

"Na sangai neb ar ei ên,
"Pan oedd tan Gwên ab Llywarç."

"I saw a day to the horse,
"With the looks of a stag, the thrower up of sods,
"That none would have trodden on his jaw,
"When he was under *Gwên* the son of *Llywarç*."

The whole life of *Llywarç* was almost an uninterrupted state of hostility, chequered by a series of uncommon and afflicting vicissitudes. He outlived all his sons, friends and protectors, and being reduced to extreme misery, he retired to a solitary hut at *Aber Cuawg*,* in *Montgomeryshire*; but that it seems was not his last retreat. In the parish of *Llanvor*, near *Bala*, there is a secluded place, called *Pabell Llywarç Hen*, or the Cot of Old *Llywarç*. His situation there is pathetically described in his Elegy on Old Age. There he probably died, but at what particular time cannot be determined; though there is great reason to suppose it was only a little while after the death of *Cadwallon*, which happened about the year 646.† Old traditions agree that *Llywarç* died at the age of one hundred and fifty years; and that he was buried in the church of *Llanvor*. Dr. *Davies* says, that in his time, there was an in-

* This might have been the patrimony of *Cuawg*, the son of *Cyndrwyn*, and have taken its name from him.

† Some chronicles place the death of *Cadwallon* as late as the year 676, which certainly is erroneous. There is a confusion in the dates with respect to the continuance of the reign of *Cadwallon*, and of his son *Cadwaladyr*; but they agree that the former acceded to the principality of *Wales* about the year 612, and to the nominal sovereignty of *Britain* in 633.

scription

ſcription to be ſeen in the wall of the church, under which it was ſaid *Llywarç* was interred; but that is now covered over with the plaiſter, or otherwiſe defaced ſo that no remains of it is to be ſeen.

It may be inferred that *Llywarç* compoſed moſt of the pieces now extant, after his retreat into *Wales*, to ſooth his mind, borne down with calamities, and the infirmities of uncommon old age. Cold muſt be that breaſt that can be unmoved in peruſing his artleſs complaint, that death lingered, after he had been bereft of four and twenty ſons, wearing the golden chain, the high-prized badge of honour of a *Britiſh* warrior.

To the curious, the following documents, relative to *Llywarç*, will be intereſting, even for their great antiquity; at the ſame time they will ſhew, in what high eſtimation he was held by his countrymen. He is honourably recorded in the *Triades* of *Britain*, already quoted; and this is one favourable to a trait of his character, little cultivated in his time, and now not much more perhaps—

"Tri lleddyv Unben Ynys Prydain: Manawydan mab Llyr
"Llediaith, Llywarç Hên mab Elidyr Lydanwyn, a Gwgawn
"Gwrawn mab Peredur mab Eliſer Goſgordd vawr: Ac yſev açaws
"y gelwyd hwynt yn Lleddyv Unben, wrth na çeiſynt gyvoeth; ac
"na allai neb ei luddias iddynt."

"The three diſintereſted Princes of the iſle of *Britain*: *Manawydan*
"the ſon of *Llyr* with the barbarous language; *Llywarç* the Old, ſon

of

" of *Elidyr Lydanwyn*; and *Gwgon Gwron*, the son of *Peredur*, the son " of *Elifer* with the *numerous clan*: And the reason they were called " disinterested Princes was, because they fought not for dominion, " when it was out of the power of any to have opposed them."

Aneurin, the celebrated author of the *Gododin*,* a heroic poem on the Battle of *Cattraeth*, says that he was released from prison by a son of *Llywarç*:

" O garçar anwar daear ym dug;
" O gyvle angau, o anghar dud,
" Cenau vab Llywarç, dihavarç drud."

" From the unpleasant prison of earth I am released;
" From the haunt of death, and a hateful land,
" By *Cenau* the son of *Llywarç*, magnanimous and bold."

Nennius, in his short list of bright poetic geniuses, has *Talhaearn*, *Tudain Tâd Awen*, *Aneurin*, *Taliesin*, and *Llywarç*.

A composition of the tenth century, entitled *Ynglynion y Clywed*, quotes a sentiment there attibuted to *Llywarç*:

" A glywaisti â gânt Llywarç;
" Oedd henwr drud dihavarç:
" Onid cyvarwydd cyvarç."

* This is the name of a country comprehending the sea-coast of *Northumberland*, *Merse*, and *Lothian*, the inhabitants of which are denominated *Otodini*, in *Roman* authors. The above poem is in praise of three hundred and sixty-three chiefs of this country, who were all slain, except three, in a battle against the *Saxons*, at *Cattraeth*.

b " Didst

"Didſt thou hear what *Llywarç* ſang,
"The intriped and brave old man:
"Greet kindly though there be no acquaintance."

Theſe teſtimonials, honourable to the name of *Llywarç*, ſhall conclude with one from the works of *Einion ab Gwgan*, a bard of the twelfth century; who, in complimenting *Llywelyn ab Jorwerth* prince of *Wales*, ſays—

"Llywelyn boed hyn, boed hwy ddyçwain,
"No Llywarç hybarç, hybar gigwain."

"*Llywelyn*, mayeſt thou, in age and good fortune, proſper
"More than *Llywarç* the venerable, with his bloody lance."

It is neceſſary to remark that *Llywarç* was not a member of the regular *Order* of *Bards*, for the whole tenor of his life militated againſt the leading maxims of that ſyſtem; the ground-work of which was univerſal peace, and perfect equality. For a Bard was not to bear arms, nor even to eſpouſe a cauſe, by any other active means; neither was a naked weapon to be held in his preſence, he being deemed the ſacred character of a Herald of Peace. And in any of thoſe caſes, where the rules were tranſgreſſed, whether by his own will, or the act of another againſt him, he was degraded, and no longer deemed one of the order. But inſtances of ſuch tranſgreſſions very ſeldom took place; the *Triades* record three ſuch, as being remarkable, and a more ſatisfactory confirmation of the remark could not well have been procured.*

* "Tri gwaywrudd Veirdd Ynys Prydain: Triſtvardd, bardd Urien; "Dygynnelw, bardd Owain; ac Avan Verddig, bardd Cadwallawn mab "Cadvan."

"The three bards of the iſle of *Britain* who tinged ſpears with blood;

We muſt here cloſe this ſhort ſketch of the Life of *Llywarç*; for hiſtory will aſſiſt us no farther, in any material circumſtances, in addition to thoſe already ſtated. As to any matter that his own works would afford, it is deemed unneceſſary to enlarge upon in this place; but a few obſervations may be wanting, with reſpect to their general feature, and comparative merit, as poetical compoſitions. It firſt ſtrikes our notice that a cloſe copying after nature, with artleſs ſimplicity, is the prominent outline of the whole;* and what chiefly contributed to this was the partiality of *Llywarç* for the proverbial maxims of his country; as all his pieces abound with theſe elegant memorials of the wiſdom, and obſervation of the earlieſt ages; and his writings are valuable, even conſidered as the vehicle that brings to our view thoſe maxims, which ſhew the manner of thinking of our anceſtors at ſo remote a period of antiquity. They have alſo a faithful hiſtorical character; for whatever particulars are recorded by *Llywarç*, though they

" *Triſtvardd*, the bard of *Urien*; *Dygynnelw*, the bard of *Owain*; and *Avan* " *Verddig*, the bard of *Cadwallon* the ſon of *Cadvan*."

* The metres uſed by *Llywarç* are of the ſimpleſt kind; for he almoſt invariably has the *Triban Milwr*, or the Warrior's Triplet. He is ſingular in this reſpect; for his cotemporaries compoſed in a variety of other metres, admitting more harmonious cadences, and of greater dignity. In the Poetical Inſtitutes of the Bards there is this obſervation on the Triban: " The moſt ſimple of all the ſtanzas is the Warrior's Triplet; for it has " ſimplicity of verſe, rhyme, and ſtanza; as the firſt of ſtanzas was the " triplet, and the firſt kind of rhyme was unirhythm; therefore it is " judged, that of all the various ſtanzas the Warrior's Triplet is the moſt " venerable; for ſo is the firſt of all things; and of ſtanzas, the Warrior's " Triplet is the moſt original."

relate to a confined circle of events, yet, as we may rely on their authenticity, they must be considered as a neceſſary link in the chain of our Hiſtory; and certainly, in conjunction with all the other productions of contemporary bards, they ſhed a light on the age wherein he lived little imagined by the world at large.*

The Odes of *Llywarç* poſſeſs ſome characteriſtic peculiarities, common to the poetry of the *Cynmry*, not to be found in that of other nations; and which perhaps, inſtead of being defined here, will appear to the reader with more ſatisfaction, by giving ſome account of the ſource from whence

* Thoſe who have a real wiſh to be acquainted with the truths of antiquity, may lament that there has not been ſufficient encouragement to publiſh all theſe documents; but on the other hand, what an ample field is there left for thoſe of fertile imagination to form each his own hypotheſis, and to make bold aſſertions. Within a few years an antiquarian has made his appearance, well endowed with thoſe qualifications. He began very laudably, to oppoſe the abſurdities of thoſe who had gone before in the ſame path; but when he conceived he had overturned their ſuperſtructures, he, *Cromwell*-like, aſſumed unlimited authority to impoſe dogmas of his own invention, to the juſtneſs of which all muſt aſſent without appeal. Being born in that part of *Britain*, which enabled him to make out a fair title to being a GOTH, he felt, as he thought, the impulſe of ſuperior penetration, and pronounced the inhabitants of other parts, who were made out to be CELTS, as by nature an inferior race of men; and that they ſpoke a jargon ſo rude and confined, as muſt be inadequate to expreſs ideas truly *Gothic*. But, granting he might be able to prove the firſt part of the allegation, how will he maintain that the *Welſh* language, by him deemed *Celtic*, is rude and confined, when he ought to know of its having above a hundred thouſand words, regularly formed from monoſyllabic roots, upon a rule of combination that leaves room to double, or even to treble that number, on the ſame ſtock, if it were neceſſary?

whence they originate, the Inftitution of the Bards in *Britain*. Therefore we fhall, as a matter of fome curiofity, endeavour to give a very fhort fketch of a fyftem, of which the world has hitherto unavoidably entertained but a very imperfect notion.

BARDISM.

WHATEVER diftinguifhing traits a community may acquire in its early ftate, conftituting a national character, muft be more or lefs preferved according to the degree of intercourfe it may have, with people of different habits and cuftoms. From this obfervation we are led to premife what feems in no want of argument for fupport, that whatever the advantages, or opportunities might be in favour of a foreign connection, there was a ftrong principle implanted in the focial œconomy of the *Cynmry* militating againft it.

The name of *Cynmry*, by which the *Welfh* call themfelves,* as remarkable for its import, as the length of its continuance, they have preferved ever fince they became a feparate body of people in the world; and that too amidft viciffitudes, which according to common probabilities, muft have overwhelmed every trace of originality.†

One

* It is remarkable there is not an inftance to be produced of the *Welfh* calling themfelves *Prydeiniaid*, the name that is analagous to *Britons*, as might be fuppofed they naturally would, from *Ynys Prydain*, or *the ifle abounding with beauty*, which is the meaning of the ifle of *Britain*.

† There is no particular neceffity of bringing quotations to fupport this, as it is very well known that the name is often to be found in Greek and

Roman

One cauſe which contributed to preſerve their diſtinction of character was this: whenever any particular tribe of the nation became ſo ſituated, as to be intermixt with ſtrangers, it was conſidered by the main body as alienated, and was ſtigmatized with a new name. To this muſt be attributed the various appellations, which are all confounded together by ſtrangers; ſuch as *Galatwys*, *Galwys*, and *Galiaid*, who were the original *Cynmry*; and *Ceiltwys*, *Ceiltiaid*, *Belwys*, *Belgwys*, *Belgiaid*, *Peithwys*, *Yſgodogion*, *Gwyddyl*, *Gwyddelod*, and *Celyddon*,* who were the borderers of the *Cynmry*; and perfectly of the ſame deſcription as the *Back-woodmen* are, in the United States of *America*; for all of the laſt mentioned claſs of names convey the ſame idea, as that we have of thoſe *American Settlers*. In like manner the ſouth coaſt of *Britain* came to be called *Lloegyr*,† from

Roman authors, from the earlieſt periods. The ſound of the name of *Cynmry* is remarkably well preſerved in *Kimbros*, *Coimbri*, *Cimbri*, and *Cimmerii*. Thoſe ancients were more attentive than the moderns in this reſpect, for all the *Britiſh* names found in their works are leſs corrupted than the names of places in *Wales*, in the maps of the preſent time.

* The exact meaning of *Celt* is a *Covert*; ſo *Ceilтwys*, and *Ceiltiaid*, were the *People of the Coverts*; the *Belwys*, *Belgwys*, and *Belgiaid*, were *thoſe who made irruptions out of the borders*, or *Warriors*; and the *Peithwys* were the *Expoſed People*; whether becauſe they went naked, or that they dwelt in the *open* or *deſert country*, is not certain. The *Welſh* call *Ireland Y Werddon*, or the *Weſtern Country*; but the people are denominated *Gwyddyl*, and *Gwyddelod*, the *Inhabitants of the Woods*, or *Wilds*. The name for *Scotland* is *Alban*, the *Higher*, or *Upper Region*; but the people are called *Yſgodogion*, the *Inhabitants of the Shades*, or *Coverts*. It is remarkable that the names for both nations ſhould be ſynonymous; and alſo that the great foreſt, in the north of *Britain*, ſhould be called *Coed Celyddon*, the *Wood of Coverts*, or the *Shades*.

† *Lloegyr* ſeems to be the name by which thoſe new comers themſelves called

its being ſettled by later colonies from *Belgic Gaul*; and the name extended, as the *Cynmry* retreated, or coaleſced with the new comers; and the *Roman* conqueſt carried it much farther ſtill; ſo that in the time of *Llywarç* it comprehended all *South Britain*, except *Cornwall*, *Wales*, and *Cumbria*; and at this time *Lloegyr* implies *England* in general. The ſame may be ſaid of the *Cynmry* who ſettled in *Ireland* and *Scotland*; for they loſt their original appellation in both countries, when they became a mixt people.*

The language of the *Cynmry* carries in itſelf the evidence of being free from intermixture; it being ſo conſtructed, as not to aſſimilate with foreign words, except ſuch as are mere ſimple ſounds; and there could hardly be a caſe where any of this deſcription could be wanted; and if words ſhould have been adopted, they are very eaſily diſcriminated.† There are many traits in it, beſides its regularity,

called their country; for it has not the appearance of being a *Welſh* word. Compare it with the ancient *Ligurians* on the borders of *Italy*.

* The names of places in *Ireland* and *Scotland*, when thoſe that are *Engliſh* are left out, are for the moſt part *Welſh*; but the *Iriſh* and *Erſe* dialects, originally one language, are compounded of ſome *Welſh* and more of others, ſo as to bear not much greater affinity with the *Welſh*, than it has with the *Latin* or the *Engliſh*. The *Welſh*, *Corniſh*, and *Armoric*, are only different dialects of the ſame language; and a native of either country can converſe tolerably well with one of either of the other two; but he cannot even perceive the character of his own language when he hears the *Iriſh* ſpoken.

† All compound words, in the *Welſh*, are regularly formed from thoſe that are monoſyllables; and thoſe again *reducible to claſſes of ſimilar ſounds, having a coincidence of import*, one with another; as PEN, a *head*; CEN, the

 top,

gularity, that are worthy of inveſtigation; and what is remarkable, we muſt attribute its formation to an age now deemed, by the learned world, to have been involved in barbarity. But beyond all doubt, there has been an era when ſcience diffuſed a light amongſt the *Cynmry*, greater than will be now readily acknowledged, and that too in a very early period of the world.

To the period above-mentioned we muſt attribute the Inſtitution of BARDISM,* amongſt the *Cynmry*, a ſyſtem embracing all the leading principles which tend to ſpread liberty, peace and happineſs amongſt mankind; and for that reaſon, perhaps, too perfect to be generally adopted by any nation, or body of people.†

top, or *firſt*; NEN, the *top*, or what is *over head*; LLEN, a *veil*, or *covering*; LLEEN, a *teacher*, or a *man of learning*; RHEEN, a *creator*, or *one that gives a beginning*. None even of this claſs are primitives, but compounded of PY, CY, NY, LLY, LLE, and RHE, with EN, a *principle*, or *firſt cauſe*: whence ENAID, the *ſoul*, literally the *principle of life*; from EN, and AID, *life*.

* By this is meant what is generally conceived amongſt the *Engliſh* of the term *Druidiſm*, which is a miſtake, by giving the appellation of a particular branch to the whole of the order; for as a matter of convenience an appropriate ſet of Bards were diſtinguiſhed by the name of *Derwyddon*, or *Druids*, to give notoriety and diſcriminate viſibility to the religious functionaries. It was difficult for ſtrangers to avoid the miſtake, for the *Druids* muſt appear to them as prieſts independently of any other order; and as ſuch they wore the white garment, inſtead of the unicoloured ſky-blue, which was the general dreſs of the Bards.

† One is tempted to conclude, by comparing the whole together, however difficult it may be to make it appear ſatisfactory, that the principles are immediately derived from the *Patriarchs*; for it is as rational to ſuppoſe this, as that the *Cynmry* had in any age the opportunity to arrive *gradually* at a ſtate of knowledge, which could produce ſuch a ſyſtem.

What

What may be considered as the foundation of the Order was the doctrine of *Universal Peace*, and *Good Will*; for so entirely was a Bard to be a votary to it, that he was never to bear arms, or in any other manner to become a party in a dispute, either political or religious; nor was a naked weapon even to be held in his presence, for he was recognised as the sacred Herald of Peace, under the title of *Bardd Ynys Prydain*, or *Bard* of the isle of *Britain*.* The result of this was that he could pass unmolested, from one hostile country to another, where his character was known; and whenever he appeared in his *unicoloured robe*,† by which

* The *Beirdd Ynys Prydain* assert that their Institution originated in *Britain*; from whence it was introduced into *Gaul*, *Ireland*, and other countries, but with considerable deviations from its original simplicity, and purity. IOLO MORGANWG.

The present vulgar acceptation of BARDD, whence the *English Bard*, is simply a poet. The literal meaning of the word is, *one that maketh conspicuous*; and the idea intended to be conveyed is, a *Teacher*, or *Philosopher*; and its import is well defined in *Mason*'s epithet—*Master of Wisdom*. Verse being the medium by which the Bards conveyed their precepts to the people, they continued to cultivate Poetry after their power as a body was overturned, and hence the modern acceptation of their name.

† It was of sky-blue, being their emblem of Peace and Truth. This colour is also the emblem of Peace amongst the *Nadowesses*, a people west of the *Mississippi*, in *America*, as Captain *Carver* says. This author saw many things amongst those *Indians*, surprising to him, as being of *European* origin; and he was told by them that there was a nation, to the west of them, "who in some degree cultivated the arts." The reader may smile at this relation being introduced here; but I have a collection of evidence which has been sufficient to convert as great sceptics as any that will see this, that that nation is the *White Padoucas*, known also to the *Indian* traders by the name of the *Civilized Indians*, and the *Welsh Indians*; and that they do now actually speak the WELSH *Language*. These people are the descendants of the emigration under the conduct of *Madog ab Owain Gwynedd*, in the year 1170.

he

he was known, attention was given to him on all occafions; if it was even between armies in the heat of action, both parties would inftantly defift;* fo that the appearance of a Bard operated as the modern *flag of truce.* His word was to be credited, in preference to that of any other perfon whatever.†

The next important object of the bardic Inftitution, was the free inveftigation of all matters contributing to the attainment of truth and wifdom, grounded upon the aphorifm—"COELIAW DIM, A ÇOELIAW POB PETH."—*To believe nothing, and to believe every thing*; that is, to believe every thing fupported by reafon and proof, and nothing without. In addition to that the Bard was to be bold in the caufe of Truth; for his motto was—"Y GWIR YN ERBYN Y BYD."—*The Truth in oppofition to the World.*

Another maxim of the order was, the perfect equality of its members, and of three branches, whereof it confifted, one with another. Each order was held in a peculiarity of eftimation, though neither of them were intitled to fuperiority, nor any one deemed more intrinfically excellent than the other. If with refpect to qualification for certain offices one was deemed inferior, it was in other particulars

* But we fhall not infift that it was the effect of the harmony of the lyres, or the flowing numbers, that calmed the fierce refentment ftruggling in their breafts, as *Diodorus Siculus* conceived; but it was in confequence of general laws of warfare, common in all ages.

† Gair ei air ev ar bawb.

allowed

allowed to be ſuperior; ſo that conſidered in the whole, each of the orders were equally honourable.

The publicity of their actions was alſo a leading conſideration amongſt the bards; for all their meetings or *Gorſeddau*, were held in the open air, on a conſpicuous place, whilſt the ſun was above the horizon; as they were to perform every thing *in the eye of the light, and in the face of the ſun.** The place was ſet a part, by forming a circle of ſtones, with a large ſtone in the middle, beſide which the preſiding Bard ſtood. This was termed *Cylç Cyngrair*, or the *Circle of Federation*; and the ſtones with which it was formed were called *Meini Gwynion*, *Meini Cyngrair*, or *Meini Crair*; and the middle ſtone, *Maen Gorſedd*, *Maen Llôg*, and *Crair Gorſedd*. At theſe *Gorſeddau* it was abſolutely neceſſary to recite the *Bardic Traditions*; and with this whatever came before the meetings was conſidered and determined upon.

* Yn wyneb haul a llygad goleuni, or, Yn llygad haul ac wyneb goleuni. The influence of this maxim is ſeen in the poetry of the *Welſh*. Thus *Ll. B. Moç*, a bard of the twelfth century begins one of his poems—

Gwr a wnaeth llewyç o'r gorllewin,
Haul, a lloer addoer, addev ieſin,
A'm gwnel radd uçel rwyv cyvyçwin;
Cyvlawn Awen, awydd Vyrddin,
I ganu moliant, mal Aneurin gynt,
Dydd i cânt Ododin.

Him that made reflection, bluſhing from the weſt,
The ſun, and chilling moon, in ſplendid orbs,
I crave to grant me th' intellectual light;
That flowing muſe which glow'd in *Myrddin*'s lays,
Or like *Aneurin*, when of ancient times
He ſang the fam'd *Gododin*.

The

The Bards at those places, and on all occasions where they acted officially, wore *unicoloured robes*.

Having exhibited the leading maxims on which Bardism was established, it may be proper, in the next place, to give an insight into the Tenets of its Religion. In this respect the Bards adhered to, or departed from, their original traditions, only according to the evidence that might be acquired from time to time, in their *search after Truth*. During the primitive, or pagan times, if that term may be applied, the opinions of the Bards had a very great affinity with the patriarchal religion; and which, with great probability, we may conclude, was the fountain from whence they flowed. Such being the case, they could not be disqualified of being the ministers of the Christian dispensation, or any other appearing to them well founded; for the continuation of the Institution did not depend upon the promulgation of certain articles of faith, but upon its own separate principles of social compact, that are before mentioned.

The Bards have at all times espoused the sacred doctrine of a belief in one God, the Creator, and Governor of the Universe, and pervading all space, of whom the idea of a locality of existence was deemed unworthy.* Their conception of his divine nature is fundamentally and comprehensively explained by the following bold and remarkable

* Amongst the names of the Deity, that are older than the introduction of Christianity, the following may be reckoned: *Duw*, *Deon*, *Dovydd*, *Yr Hên Ddihenydd*, *Celi*, *Jôr*, *Peryv*, *Rhëen*.

aphorism—

aphorism—NID DIM OND DUW, NID DUW OND DIM.—GOD *cannot be* MATTER, *and what is not* MATTER *must be* GOD.

They taught that this World was to be of permanent duration; but subject to a succession of violent revolutions, which would be produced, sometimes by the predominating power of the element of water, and sometimes of that of fire.

The bardic doctrines concerning the Soul were—that it pre-existed, in a state of gradual advancement by transmigration, and that it was immortal. But with respect to some of the leading traits of their ideas on this subject there was a very striking peculiarity; which, consistent with the brevity that is carefully adopted, we shall endeavour to define. The whole animated creation, they said, originated in the lowest point of existence, evil in the extreme, and arrived, by a regular train of gradations, at the probationary state of humanity; and those gradations were all necessarily evil, but more or less so as they were removed from that first source. In the state of humanity good and evil were equally balanced, and consequently it was a state of liberty; in which if the actions and conduct of the agent preponderated to evil, death gave but an awful passage, by which he returned to animal life; in a condition below humanity equal to the degree of turpitude he had debased himself with in his former state of probation; and if his life was desperately wicked, it was possible for him to fall to his original vileness, or that lowest point of existence, and a renewal of his former progression through brutal

brutal animation took place; and this was his deſtiny, as often as evil had the aſcendancy in his ſtate of trial. If, on the other hand, good was predominant in the heart of man, death was deemed a welcome meſſenger to conduct him to a more exalted condition; where he was ſtill progreſſive; but he was then removed beyond the influence of evil, or the danger of falling, into a ſtate neceſſarily good. Eternity being what a finite being could not poſſibly endure, there he paſſed from one gradation to another by a kind of renovation, without being deprived of the conſciouſneſs of his prior conditions, for that would be next to annihilation. He might return to a ſtate of ſecond manhood, yet without the poſſibility of evil having again the aſcendancy, conſequently the return of ſuch a benign ſoul was conſidered a bleſſing to the world.

There is hardly a neceſſity of obſerving that the bardic metempſychoſis was an incitement to good morals, and noble actions; but it had a peculiar tendency, that deſerves to be noticed. This was, the reſtraint, which in a great degree it laid the bards under, of not killing animals; though it did not extend, as with the *Bramins*, to a direct prohibition of depriving any creature of life; on the contrary, it was *allowable* to deſtroy thoſe which directly, or eventually, might cauſe the death of man; conſequently moſt ſorts of land animals might be killed; but the whole tribe of fiſhes was conſidered as not affecting, nor to be affected by the human œconomy.* That ſtate of univerſal

* The hiſtory of the deluge has ſomething that ſeems to ſupport this idea; for we find that the fiſhes were not deſtroyed. To which may be added, they were not allowed in ſacrifices.

warfare, in which all animated nature ſeems to be involved, was not looked upon as a curſe; on the contrary the Bards could ſurvey the ſcene with more complacency than others; for in it they perceived the goodneſs of Providence, haſtening the changes neceſſary to produce a more glorious exiſtence.*

Propitiatory ſacrifice was a part of the bardic religion, as it ſeems to have been of moſt others, whether pure or corrupt, that have been in the world.†

* One is induced to think that *Talieſin* entertained this opinion, when he compoſed his poem on his tranſmigrations, wherein the following paſſage occurs——

" Mewn boly tywyll i'm tywalltwys,
" Mewn mor dylan i'm dyçwelwys;
" Bu goelvain i'm pan ym cain vygwys,
" Duw Arglwydd yn rhydd a'm rhyddâwys."

" Into a dark receptacle I was thrown,
" In the laving ocean I was overwhelmed;
" It was to me tidings of gladneſs when I was happily ſuffocated,
" God the Lord from confinement ſet me free."

† The human ſacrifices were criminals, to appeaſe divine juſtice. Theſe victims are ſtill devoted, perhaps in greater numbers, in *London*, and other great towns. But moſt authors have always unaccountably added the epithet *horrid* to thoſe druidical ſacrifices, whenever they have had occaſion to mention them, ſeemingly without ever thinking of its propriety or otherwiſe.

A curious ſpecimen of thoſe ancient ſacrifices is ſtill practiſed in ſome parts of *Wales*. When a violent diſeaſe breaks out amongſt the horned cattle, the farmers of the diſtrict where it rages join to give up a bullock for a victim, which is carried to the top of a precipice, from whence it is thrown down. This is called——" Bwrw caeth i gythraul."—" Caſting a captive to the devil."

The

The foregoing may ſuffice to give an idea of the tendency of the religious eſtabliſhment of the Bards, with reſpect to its more minute precepts, and its conſequent influence upon their moral inſtitutes; and which, there is great probability, was preſerved unpolluted, at leaſt, until the ſtream of idolatry, following the courſe of the *Roman* arms, bore ſtrongly upon them. That the *Britons* had, notwithſtanding the purity of the bardic ſyſtem, many degrading ſuperſtitions, and abſurd cuſtoms, none will think of controverting; but we may fairly inſiſt, that very ſlight dependance ought to be placed in the relations of foreign authors, with regard to any matters beſide mere ſimple facts. It was from the oſtenſible aggregate of the manners and cuſtoms that ſtrangers have delineated the community under the influence of bardiſm; but undoubtedly they were no more adequate to define that code, in its genuine ſimplicity, from ſuch a ſource, than a perſon ignorant of the Chriſtian religion would be able to give the truths of Revelation, from the deſultory obſervations he might make on a tour through ſome countries of modern *Europe*. It is one of the moſt remarkable circumſtances in the hiſtory of the *Welſh* that, through the long and dark ages of Popiſh ſuperſtition, the Bards retained the Chriſtian religion in its original purity and ſimplicity, on all occaſions expoſing the depravity, and abſurdity of the times. Numberleſs inſtances of this could be produced from their poetical pieces of all ages, from *Talieſin* in the ſixth century, down to the Reformation; and for that reaſon they incurred the hatred of the prieſts and monks, in the higheſt degree, and on whom, in return, *Myrddin*, the *Caledonian* Bard, paſſed the following cenſure—

"Mynaiç

"Mynaiç geuawg; bwydiawg, gwydus."
"The lying, gluttonous, and wicked monks."

A report, highly favourable to the ſtate of learning amongſt the *Welſh*, might be given from the poetry of the ſeveral Bards who flouriſhed in the ſixth century; of *Meugant* in the ſeventh; *Elaeth*, and *Llevoed* in the eighth; and the Laws of *Hywel* in the ninth century. Deſtruction of manuſcripts leaves a conſiderable blank in the hiſtory of our poetry afterwards, till the eleventh century; and then we are fortunate to find a *Meilyr*, and his ſon *Gwalçmai*; in the twelfth the liſt becomes numerous, and amongſt theſe we muſt diſtinguiſh *Cynddelw*; to whom the monks of *Yſtrad Marçell* ſent a deputation, when he was on his death-bed, to inform him he ſhould not have Chriſtian burial. The report might be continued with great advantage through the thirteenth, and following centuries, becauſe more of the writings of thoſe ages are preſerved.* The Bards

* There is a paſſage of ſo much grandeur of expreſſion in the works of *Caſnodyn*, who flouriſhed about the year 1300, that I cannot avoid tranſcribing it, as a ſpecimen of the powers of the language—

Pan wnêl Duw ddangaws ei varan,
Dyddwyre dy daerad arnan;
Dyçtyn twryv torvoedd yn eban,
Dyçyrç hynt; dyçre gwynt gwaeddvan;
Dyçymmriw tòn amliw am-làn;
Dyçymmer uveliar bâr barn,
Dyçrys gwrys gwrês tanddc allan.

When God ſhall reveal his countenance,
The houſe of earth will uplift itſelf over us;
A panic of the noiſe of legions in the conflict,
Will urge on the flight; harſhly the ſhrill-voiced wind will call;

 The

Bards not only oppofed the ignorance of thofe dark periods, but their works difcover more marks of genius, learning, and elegance, by far, than is to be found in the compofitions of later ages, when the bardic fyftem became neglected.

What now remains to be inveftigated is the difcipline of the Bards, or that practical part of their philofophy which regulated the fociety. The bardic inftitutes, as well as every branch of knowledge appertaining to the fyftem, were retained wholly by tradition, in aphorifms, poems, and adages of a peculiar caft.* There were indeed written memorials, but their authority was not deemed equal to the plan which they adopted, and for that reafon no reference was ever made to them. The firft thing taught to difciples were thofe traditions, comprehending the inftitutes, maxims, rudiments of language, laws of verfe, and fuch kind of knowledge as refpected the organization of the order.† Traditions of perfons fet apart for the ftudy, and

The motley-tinted wave will lave with foamy rage around the fhore,
The glancing flame will take to itfelf the vengeance of juftice,
Recruited by the heat of contending fires, ever breaking out.

* Thefe were fo far from being any thing like ænigmatical or obfcure, as fome have fuppofed, that they were juft the reverfe; and there is hardly fuch a thing even as a figurative expreffion to be found in any of the traditions.

† It is from thofe traditions that the prefent fketch of bardifm is formed, wherein is given the general fcope of them; and which I have avoided drawing to fuch length as the materials would require, to give a compleat elucidation of them, as not neceffary to the prefent purpofe. With refpect to

and continuation of them, were preferred to letters, as being *better* guarded against imposition, by coming more immediately under the notice, and cognizance of the people at large. Of the methods of preserving these, the most important one was their being recited at every *Gorsedd*, or meeting, by which all became acquainted with them, till they were so rooted in the public memory, as never to be liable to undergo any alteration. Oral tradition, according to that plan, is more open to the world at large than written memorials; consequently more out of the reach of perversion and innovation. The memory, the more it is exercised, becomes proportionably strengthened and improved; whereas those who trust to books never exert that faculty, and in a short time so far forget their subject, as not to be able to see when, and where imposition intrudes. Where a greater dependance is laid on writings than tradition, books of distant places, or ages, will be admitted as authorities, when their authenticity has not been proved; and it may be impossible to bring any kind of proof for, or against them; but this cannot be the case with a national tradition, when through all the territories of that nation there are men set apart to study, guard, and continue them, by public, and frequent periodical recital. So very tenacious were the Bards of guarding them from perversion, imposition, and oblivion, that no verses, or poems whatsoever, relative to the system, were

to the traditions themselves, as one of the order I feel a propensity (a pardonable one I hope) in common with a few remaining members, to preserve amongst ourselves undisclosed, except at a *Gorsedd*, those very curious remains, as an incitement to preserve the system.

 allowed

allowed to be ſpread abroad, without being previouſly examined, and approved of publicly at a *Gorſedd*, by being recited by the *Dadgeiniaid*, or reciters, in the hearing of all.

The Bards were divided into three eſſential claſſes, the BARDD BRAINT, DERWYDD, and OVYDD. But before we proceed to explain the diſtinctions of theſe, it is requiſite to take notice of the AWENYDDION, or diſciples; whom it may be proper to conſider as a fourth claſs. The *Awenyddion* wore a variegated dreſs of the bardic colours, blue, green, and white. To be admitted into this claſs, the firſt requiſite was unimpeached morals; for it was indiſpenſably neceſſary that the candidate ſhould above all things be a good man. He was ſeldom initiated into any thing conſiderable until his underſtanding, affections, morals, and principles in general had undergone ſevere trials. His paſſions and faculties were cloſely obſerved, and exerciſed, when he was leaſt aware of it; at all times, in all places, and on every occaſion poſſible, there was an eye, hid from his obſervation, continually fixt upon him; and from the knowledge thus obtained of his head and heart, and in ſhort his very ſoul ſcrutinized, an eſtimate was made of his principles and mental abilities; and agreeable to the approbation given, and in the manner, and degree thought moſt proper, he was initiated into the myſteries, and inſtructed in the doctrines of Bardiſm. During his probationary ſtate of diſcipline he was to learn ſuch verſes and adages as contained the maxims of the inſtitution, and to compoſe others himſelf, on any relative ſubject, doctrinal or moral.

The

The BARDD BRAINT was the title of the corporate degree, or fundamental clafs of the order.* None could be admitted to this degree without having undergone the regular difcipline, amongft the *Awenyddion*. He was, after prefiding at three *Gorfeddau*, denominated one of the *Gorfeddogion*,† and became fully qualified to exercife all the functions of Bardifm; for it was as of this degree, and character, to which was annexed a plenitude of power adequate to all the purpofes of the inftitution, that the chief Bard always prefided. He could proclaim, and hold a *Gorfedd*, admit difciples, and *Ovyddion*; was capable of being employed in embaffies; in the office of herald; and to inftruct youth in the principles of religion and morality. It has been already faid that a Bard could not bear arms, as he was the herald of peace; he was alfo to obferve the moft inviolable fecrefy on all occafions, between fuch parties as engaged him in confidential offices; neither was he to efpoufe any particular party in religion, or in politics, as being inconfiftent with his character. The *Bardd Braint*, on all occafions where he acted officially, wore the unicoloured robe of fky-blue, which was the diftinguifhing drefs of the order, being emblematic of Peace, and alfo of Truth, from having no variety of colours.

The DERWYDDON, or *Druids*,‡ were fuch of the Bards, of either of the orders, of *Bardd Braint*, or of *Ovydd*, that were

* A graduate of this clafs was alfo called *Bardd Trwyddedawg*, and *Trwyddedawg Braint*.

† Or *Beirdd Gorfeddawg*, or fimply *Beirdd Ynys Prydain*.

‡ Called alfo *Derwyddveirdd*, or *Druid Bards*, and in the fingular *Derwydd*,

were ſet apart to, or employed peculiarly in the exerciſe of religious functions; and long after the converſion of the *Britons* to Chriſtianity the miniſters of religion were called by this term, notwithſtanding they had been for ages the pagan prieſts; but pagans we can hardly call thoſe, who worſhipped the true GOD in ſimplicity.* Therefore let not the pious be alarmed at the idea of Druidiſm being ſtill alive in this iſland; but let him examine it a little, and he will find that the *Britiſh* patriarchal religion is no more than that of *Noah*, or of *Abraham*, inimical to Chriſtianity. There is in Druidiſm, and no leſs in Chriſtianity, what ſeems extremely repugnant to the manners, and even the religion of this age—a ſevere, inflexible morality. Though the *Derwydd* was more peculiarly, yet he was not excluſively the miniſter of religion, for the *Bardd Braint*, and even the *Ovydd*, might officiate as ſuch, after being

Derwydd, and *Derwyddvardd*. The word *Derwydd* implies, *one ſet before*, or *in preſence*. I am aware ſome have rendered it *Oak-man*, but the oak was called *Derw* for the ſame reaſon as the prieſt was called *Derwydd*, from its being deemed conſecrated wood, and both derived from *Dâr*.

* Amongſt the bulk of the people there were certainly many ſuperſtitious cuſtoms; and on the introduction of Chriſtianity not many of them were exploded, for a great number remain to this day; but if there were any corrupt principles mixt with the bardic ſyſtem, they were purged at that period.

" It is remarkable that ſome of thoſe places which we call Druidical
" Temples, retain in their names, and other circumſtances, evident marks
" of their having been places of Chriſtian worſhip. Such is *Carn Moeſen*,
" or the *Carnedd of Moſes*, in *Glamorganſhire*; *Carn y Groes*, on the moun-
" tain of *Gelly Onen* in the ſame county, where a very ancient croſs ſtands;
" *Ty Illtud*, in *Breconſhire*, and many others."

EDWARD WILLIAMS.

confirmed

confirmed by reception into the order, at a *Gorſedd.* There was no ſuperiority attached to the order of *Derwydd*; it was only a peculiar officiality, for which the others were deemed equally qualified; and indeed, to be a *Derwydd* it of neceſſity implied that he was a *Bardd Braint*; but, as a matter of convenience, the religious eſtabliſhment was allotted to an appropriate ſet of Bards, diſtinguiſhed by that name, to give notoriety, and diſcriminate viſibility to their function. The dreſs of the *Derwydd* was white, the emblem of Holineſs, and peculiarly of Truth, as being the colour of light, or the ſun. The *Derwydd* was exempted from ſome offices, that were incumbent on each of the others. In him ſanctity of life, and celebrity for wiſdom were recommendatory qualifications always looked for; he was moſt immediately the inſtructor of youth; and was, from the neceſſary obligations of his office, the reſidenciary Bard of his diſtrict, an obligation which the others did not lie under.

The OVYDD was the third order, being an honorary degree, to which the candidate could be immediately admitted, without being obliged to paſs through the regular diſcipline. This degree, in every circumſtance of its peculiar inſtitution, appears to be intended to create a power that was capable of acting on emergencies, on a plan different from the regular mode of proceeding, as well as of bringing within the ſyſtem ſuch kind of knowledge as was unknown, or foreign to the original inſtitution. The requiſite qualifications were, in general, an acquaintance with valuable diſcoveries in ſcience; as the uſe of let-

ters,* medicine, languages, and the like; and it was not an easy thing, even in this order, to dispense with the knowledge of, and a genius for, poetry; but this on particular occasions might be done, in consideration of other eminent qualifications; for this order was a provisionary one, for the purpose of admitting into the bardic system, in a regular manner, every thing useful, and laudable in science. The *Ovydd* was, however, enjoined to acquaint himself with the bardic institutes and traditions; for, from several contingencies, it was possible that the order, or institution, might be perpetuated only by *Ovyddion*; which in its original purity, it could not be done, unless they were acquainted with its true principle, nature, and intention. It was deemed more honourable to be admitted into the orders by having been first admitted an *Ovydd*, than by going through a long discipline, at least such an idea now prevails. The *Ovydd* could exercise all the functions of Bardism;

* Some have ignorantly asserted that the Bards, or Druids, were enemies to the use of letters; but there is every reason to believe that they very readily admitted, and practised the use of them, as soon as they were brought fully acquainted with their nature and utility. For the *Ovydd* was received on no other qualification, but that of having the knowledge of letters, and the sciences dependant thereon. In addition it may be observed that their original alphabet is still extant, which may be considered a very great curiosity. It contains thirty-six letters, sixteen of which are radical, and the rest are mutations of those; and it is the only one adequate to convey all the sounds of the *Welsh* language without using double characters. It is singular that the bardic alphabet should contain all the *Etruscan* letters, without the least deviation of form, except four or five in the latter, that are *Roman*. Besides the use of letters, the Bards were accustomed to record their maxims by means of universal symbols, without any appropriate characters. The *Indian Wampum* seems to be on this principle.

difm; and by fome particular acts he became intitled, by virtue of having performed them, to other degrees, after fuch acts had been acquiefced in by a *Gorfedd*. It is a received opinion that the Bards, in the character, and being of the order of *Ovydd*, may hold a *Cadair*, or fubordinate provincial meeting, under cover, or within doors. The drefs of the *Ovydd* was green, the fymbol of Learning, and alfo of Truth, from being unicoloured. The candidate for this order was elected at a *Gorfedd*, on the previous recommendation of a graduated Bard of any of the three orders; who might from his own knowledge declare that whom he propofed was duly qualified. If the candidate was not known to a Bard, the recommendation of a judge, or magiftrate, or of twelve reputable men, could conftitute him a candidate, on which he was immediately elected, by *Coelbren*, or ballot. But if it ever happened that the number of Bards was not fufficient to elect, then any one of the order might arbitrarily admit three, who were thereupon deemed finally graduated. No more than three could be admitted in this manner, for that was a fufficient number to proceed by election, in the regular way; becaufe arbitrary proceedings could not be fuffered, but where the number was inadequate to act otherwife, and confequently a matter of neceffity. Proclamation was another way of admiffion to the degree of *Ovydd*; that is, it was proclaimed at a *Gorfedd*, that a perfon of a certain name, place, and qualifications was, on fpecified recommendation, propofed as a candidate; and that at a certain future period, not lefs than a whole year, he was to be admitted to that degree; and if no objection was, during that time,

time, brought againſt him, he was conſidered to be graduated.

Having taken a ſummary retroſpect of the peculiar regulations affecting the different orders ſeparately, ſome obſervations are neceſſary in regard to others that appertain to the ſyſtem in general.

Each of the orders had a peculiarity of eſtimation, yet neither was held to be more intrinſically excellent than the other. If with reſpect to qualifications for certain officialities one was deemed inferior, it was in other particulars allowed to be ſuperior; ſo that conſidered in the whole they were equally honourable. Thus *Bardd Braint* was peculiarly the ruling order, *Derwydd* the religious functionary, and the *Ovydd* was the literary, or ſcientific order. This idea of equality was preſerved with the utmoſt punctuality in all their formulas of diſcipline. In their titles, the Bards obſerved the order of their graduation, adding to each the words—"According to the immunities, and "cuſtoms of the Bards of the iſle of *Britain*."* By this means ſuch titles were a hiſtory of their manner of admiſſion; as—

Bardd Braint,	Bard of Preſidency;
Bardd a Derwydd,	Bard and Druid;
Bardd ac Ovydd,	Bard and Ovate;
Bardd, Ovydd, a Derwydd,	Bard, Ovate, and Druid;

* "Wrth vraint (yn mraint) a devawd Beirdd Ynys Prydain."

Bardd,

Bardd, Derwydd, ac Ovydd,	Bard, Druid, and Ovate;
Ovydd, Bardd, a Derwydd,	Ovate, Bard, and Druid;
Ovydd, Derwydd, a Bardd,	Ovate, Druid, and Bard.

The manner of attaining to any particular degree was thus: if an *Ovydd* had been admitted by a Bard, or proclamation had been made of any one being a candidate for this, or any other order, such a candidate was called *Ovydd*, or *Bard Claimant*, or *Presumptive Bard*;* and he was intitled after such proclamation to all passive privileges of the order, but not to act officially until he had been confirmed in his degrees by a *Gorsedd.* That sanction being obtained, he could perform all the acts and functions of the order; and virtually became intitled to that particular degree incidental to the officialities which he executed: By officiating as *Derwydd*, after a certain time he became of that degree; by presiding at a *Gorsedd* he became, what presidency implies, a *Bardd Braint*; by admitting, and after confirmation of an *Ovydd*, he became intitled to that degree, if he was not so before. Such proceedings are deduced from this general rule—That a graduated Bard executing any of the officialities of the institution, after the acquiescence of a *Gorsedd*, became intitled to the degrees incident to, and implied by such officialities.

The principle on which they acted for perpetuating the institution was—That three, or more Bards could admit by election; but if there should be only one remaining, he could perform arbitrarily all officialities till three had been

* "Ovydd (Bardd) yn mraint hawl ac arddel."

by

by him admitted. The deficiency being supplied, arbitrary power ceased, and all was to go on regularly. Two remaining Bards could only act by proclamation; for between two there could be no majority, or casting voice; and one could not act arbitrarily, because there was another opposing power of equal authority. The proclamation was therefore an appeal, or reference to public opinion, and to that original authority from which the institution was first derived; and the acquiescence of the public, in bringing no objections to the proposals of such proclamation, constituted the legality of any act done, in consequence of its having been proposed in the notice. It is allowed that, for most reasons, it would be best also for one remaining Bard to act by proclamation, rather than arbitrarily; and that this method should be preferred even to election, as coming more immediately under the cognizance of the public; but it is evident that, in some ages, the institution could never have been perpetuated by such proceedings, and would long ago have become extinct, from opposition of vulgar prejudice. All these modes have been practised, and each has its propriety under certain circumstances; but when all things will admit, it is deemed best to recur to that authority which first established the institution, the general consent obtained by virtue of a proclamation; the next is the bardic election at a *Gorsedd*; and when occasion calls for it, the arbitrary admission is purely consistent with a provisionary maxim, for creating a necessary, and for that reason a legal, power, to effect what is beneficial, at a time when no other authority exists, to recur to on immediate emergencies. The arbitrary acts of a Bard, such as admission of an *Ovydd*, or any

any thing elſe, were done in conſequence of a ſuppoſed, or implied deciſion of the Bards at a *Gorſedd*, exiſting in, a neceſſary fiction to ſanction an arbitrary act not otherwiſe allowed. In this fiction they always exiſt; they may be viſible, but cannot be virtually extinct; for the utility, and principles of their inſtitution exiſt in nature. That being the caſe, the officiating agents of thoſe principles are rather dormant than extinct; and to be called into action by proclamation.

The regular manner of qualifying ultimately, or graduating a Bard, is by giving him a *Gorſedd*, or *Cadair*; that is by including him in the number, which muſt be three at leaſt, of preſiding Bards, at a *Gorſedd*. Amongſt the number mentioned in the proclamation, it is not poſſible to know, from any thing in the words or form of it, which are the old Bards, and which the newly admitted, as there is nothing in the bardic regulations that can intitle any one to take precedency of another; and to preſide at a *Gorſedd* is only performing the neceſſary officialities of the occaſion, which might be done by any other Bard preſent with equal propriety. Neither is it neceſſary that the preſiding Bards ſhould punctually be thoſe mentioned in the proclamation, or that they ſhould be viſibly preſent, for they are virtually, or repreſentatively ſo, as well as all the *Beirdd Ynys Prydain*. Thus to obtain the degree to which one was admitted by giving him preſidency, it was not neceſſary he ſhould be preſent; for there was nothing implied as an act of his own, in his being, or not being preſent in perſon. The ſole intention of giving him preſidency was to announce him to the Bards, all virtually preſent

ſent, and to the public, as of the particular order to which he was admitted.

The regular times of holding a *Gorſedd*, or meeting,* were the two ſolſtices, and equinoxes; ſubordinate meetings might alſo be held every new and full moon, and alſo at the quarter days, which were chiefly for inſtructing diſciples. The regular meetings were ſuppoſed to be well known, with reſpect to time, and place; for there were appointed places, as well as times.† Irregular meetings could only be held by proclamation; or if arbitrarily held on urgent occaſions, their acts required the confirmation of a *Gorſedd*, or public aſſent by ſubſequent proclamation. The *Gorſeddau*, or meetings, were always held in the open air, and *in the face of the ſun, and eye of the light.* The place was ſet apart by forming a circle of ſtones around the *Maen Gorſedd*, as already mentioned.‡ At the *Gorſeddau* it was

* Called alſo *Cadair*, *Gwyddva*, and *Eiſteddvod*; but theſe terms are more particularly for provincial meetings.

† When all *Britain* acknowledged the bardic inſtitution the meetings were held in that part of the iſland moſt convenient, and central, which was *Saliſbury Plains*; and as might be expected, there we find the moſt ſtupendous monuments that have been left of the former power of the Bards; *Silbury* and *Stonehenge* in particular. It is ſurprizing that *Rowlands*, out of partiality for his native place perhaps, ſhould make the iſle of *Angleſey* the place of general meeting, when it is conſidered how puny the veſtiges be, that are to be found there; beſides the inconveniency of the ſituation. That *Suetonius Paulinus* ſhould meet with a more than ordinary number in that iſland is reaſonable enough, becauſe there might be many fugitives from parts where they had been before diſturbed by the *Romans*; and who had fled to that place, ſuppoſing it to be out of the reach of thoſe enemies.

‡ *Maen Gorſedd*, the import of which is *the Stone of the Aſſembly*, was alſo called

was abſolutely neceſſary to recite the bardic traditions; and with this whatever came before them was conſidered, and determined upon. The Bards always ſtood bare headed and bare footed, in their unicoloured robes, at the *Gorſedd*, and within the *Cylç Cyngrair*, or Circle of Federation. The ceremony uſed on the opening of a meeting was the ſheathing of the ſword, on the *Maen Gorſedd*, at which all the preſiding Bards aſſiſted; and this was accompanied with a very ſhort pertinent diſcourſe. When the buſineſs was finiſhed the meeting was cloſed by taking up, but not unſheathing, the ſword, with a few words on the occaſion, when all covered their heads and feet.* There were certain mottos uſed by the Bards; that for the *General Aſſembly of the Iſle of Britain* † was—Y GWIR YN ERBYN Y BYD, *The Truth in oppoſition to the World.* Thoſe for the provincial meetings were ſuch as had been adopted on the firſt eſtabliſhment, of them reſpectively.‡ They were uſed as declaratory

called *Crair Gorſedd*, or *the Covenant Place of the Aſſembly*, and *Maen Llôg*, *the Stone of Covenant*; but it never was called *Cromleç*, nor is this name to be found in any old manuſcript whatever, it is therefore a name unfairly obtruded upon the public. This altar *might* be called *Cromleç* for the ſame reaſon as other ſtones of the like form and poſition are termed ſo in common language, but it has not the leaſt alluſion to the uſe which the Bards made of it.

* It ſeems pretty evident that theſe ceremonies of the Bards are the ſource from which all thoſe who have made pretenſions to be conjurors, and magicians, have borrowed their circles, wands, and other things, to give their ſpells an air of greater conſequence.

† Gorſedd (*or* Beirdd) Ynys Prydain.

‡ That for *Cadair Gwynedd*, or the chair of Venedotia was—JESU, *Jeſus.*

Cadair

claratory of the *Cadair*, or *Talaith*, meeting, or province, whereof the Bard was a member, or of the meeting that enacted any thing respecting the institution. The *Gorseddau*, and *Cadeiriau*, or the general, and provincial assemblies always virtually exist; and if they do not visibly appear, they are to be called on to make their appearance, by the proclamation of a *Gorsedd Ynys Prydain*, where three graduated Bards must preside; and, as in individuals, so in collective bodies, those *Cadeiriau*, or *Provincial Chairs*, took no precedency one of the other on any occasion, but all were equal in estimation and dignity. It was requisite that every Bard should be known as of some provincial *Cadair*,* for the sake of visible distinction, though the *Beirdd Ynys Prydain*,† (which was their general title) were of every one; for they all existed in them, as the fountain from whence all are derived; and should any have disappeared, the *Beirdd Ynys Prydain* might call them out by proclamation, or by actually appearing at such meetings, and give them immediate visibility, or by the same means constitute new ones. A *Gorsedd* might be so held as to be a national, and also a provincial one at the same time.‡ It

Cadair Powys, or the chair of Powys—A LADDO A LEDDIR, *He that kills shall be killed.*

Cadair Dyved, or the chair of Dimetia—CALON WRTH CALON, *Heart united to Heart.*

Cadair Morganwg, or the chair of Glamorgan—DUW A PHOB DAIONI, *God and all Goodness.*

* *Cadair*, or *Gorsedd*; as of Gwynedd, Dyved, and others.

† Or *Gorseddogion Ynys Prydain*, or simply *Gorseddogion*, and *Beirdd Gorseddawg*.

‡ The formula for which ran thus—Gorsedd wrth vraint a devawd Beirdd Ynys Prydain, ac yn mraint Beirdd (*or* Cadair) Powys, &c.

was

was not neceſſary that a provincial *Cadair* ſhould be actually held within its peculiar territory; for it might be held any where in *Britain*, or even in a foreign country, as might alſo a *Gorſedd Ynys Prydain*, retaining on ſuch occaſion the appropriate titles; which were—*Beirdd Ynys Prydain trwy'r Byd*, and *Twyddedogion Byd*—"The Bards of the iſle of *Britain* through the world," and "thoſe who are at liberty through the world."

At a meeting there was always one, called the *Dadgeiniad*, or the reciter, whoſe buſineſs was to recite the traditions, and poems; to make proclamations, announce candidates, open, and cloſe the *Gorſedd*, and the like. A Bard generally executed this office; but it might be done by one, or as many as were neceſſary, of the *Awenyddion*, or diſciples.

A *Gorſedd* was opened, and cloſed, as before obſerved, with ſhort diſcourſes, which were formal with reſpect to the matter, but there was no neceſſity for their being ſo in words. The following was the purport of what was ſaid at the opening of one*——

"THE

* *Y gwir yn erbyn y byd:* ac yn nawdd *Beirdd Ynys Prydain* pawb à gyrçant hyn o le, lle nid noeth arv yn eu herbyn; a phawb a geiſiont Urddas a Thrwyddedogaeth wrth Gerdd a Barddoniaeth, ceiſiant gan Iolo Morganwg, W. Meçain, Hywel Eryri, a D. Ddu Eryri, a hwynt oll yn *Veirdd trwyddedawg* yn mraint *Beirdd Ynys Prydain*—*Y Gwir yn erbyn y byd.*

If any were to be graduated the concluſion was altered to this form—"Yn mraint *Cadair (Beirdd) Cyvoeth Morganwg, a Gwent, ac Erging, ac Yſtrad Yw*—*Yn enw Duw a phob Daioni.*—This conſtituted it a provincial *Cadair*;

"THE TRUTH AGAINST THE WORLD: Under the pro-
"tection of the *Bards of the isle of Britain*, are all who re-
"pair to this place, where there is not a naked weapon
"against them; and all who seek for the privilege and
"graduation appertaining to Science and Bardism, let
"them demand it from *Iolo Morganwg*, *W. Meçain*, *Hywel*
"*Eryri*, and *D. Ddu Eryri*, and they being all *graduated*
"*Bards*, according to the privilege of the *Bards of the isle*
"*of Britain*.—THE TRUTH AGAINST THE WORLD."

In closing the *Gorsedd*, the presiding Bard took up the sword, and named the Bards that were mentioned in the opening; except some of them were to be rejected, or suspended, and then they were noticed thus*—

"*Iolo Morganwg*, and *W. Meçain*, Bards graduated in
"the privilege of the Bards of the isle of *Britain*; and D.

Cadair; and it would be denominated Cadair Morganwg, or the *Chair* of the *Bards of Glamorgan*. If an Ovydd was to be admitted, the form concluded thus—Ymgeisiant â *Iolo Morganwg*, *W. Meçain*, *Hywel Eryri*, a *D. Ddu Eryri*. *Beirdd ac Ovyddion* yn mraint Beirdd Ynys Prydain. *Sev y dywed D. Ddu Eryri, ar air, a cydwybod, y gellid Beirdd o honynt; ac yna barnasant y Beirdd yn ngorsedd, y dylid Beirdd o honynt yn ngradd Ovyddion, yn mraint Beirdd a Cadair Gwynedd—Yn Enw Jesu!*

And in concluding the *Gorsedd* thus—Iolo Morganwg, W. Meçain, Hywel Eryri, a D. Ddu Eryri, Beirdd ac Ovyddion, *wrth vraint a devawd Beirdd Gwynedd, yn Ymddal wrth briv ddevawd Beirdd Ynys Prydain: ni noethant arv yn erbyn neb, ac ni bydd noeth arv yn eu herbyn—Yn Enw, &c.*

* Iolo Morganwg, a W. Meçain Beirdd Trwyddedogion yn mraint Beirdd Ynys Prydain; a *D. Ddu Eryri*, Bardd wrth hawl ac arddel yn mraint Cadair Dyved—*Calon wrth Galon.*

Ddu

" *Ddu Eryri, a Bard claimant* under the privilege of the " *Chair* of *Dimetia*—HEART UNITED TO HEART."*

This alteration in the manner of naming the Bards from what was done in the opening of the *Gorſedd*, implies that *D. Ddu Eryri* is ſuſpended; and *Hywel Eryri* rejected, or excepted againſt; and for that reaſon not admitted to their degrees for which they were candidates.

From the above form it will appear, that ſuch candidates as are named in a proclamation, and paſſed over in ſilence at a *Gorſedd*, are rejected; and can never afterwards be admitted; and ſuch as are called, at a *Gorſedd*, after being named, " *Beirdd wrth hawl ac arddel*,"—" Bards claimant, or preſumptive," it implies ſuſpenſion of the deciſion of the *Gorſedd* concerning them, till a future opportunity.

When it had been proved before a *Gorſedd*, that a Bard had been guilty of any criminal act; he was ſuſpended, or degraded, as occaſion required. The firſt was by proclamation, in which he was called *Bard claimant and preſumptive*; as before noticed. Degradation was a particular act of the *Gorſedd*, before the cloſe of it; and it was called— " *Dwyn cyrç cyvlavan yn ei erbyn*,"—" To bring the aſſault of warfare againſt him." After the deciſion all the Bards covered their heads, and one of them unſheathed the ſword, named the perſon aloud three times, with the ſword

* A *Gorſedd* might be made a general and a provincial one at the ſame time, thus—Wrth vraint a devawd Beirdd Ynys Prydain; ac yn mraint Beirdd Cadair Dyved, &c.

lifted in his hand, adding when he was last named—"*Noeth yw cleddyv yn ei erbyn*,"—" The sword is naked against him." This concluded the ceremony, and he could never after be re-admitted; and he was called—" *Gwr wrth ddivrawd ac anraith*."—" A man deprived of privilege and exposed to warfare." For the purpose of degrading a Bard, it is sometimes deemed most proper to hold a particular *Gorsedd* for that purpose, by proclamation, in which the occasion should be specified in this peculiar form of words *—" Where there will not be a naked weapon " against any one but *Madog Min*, a man deprived of " privilege, and exposed to warfare." All besides in the proclamation to be in the usual manner. Such having been published, it is not necessary that the *Gorsedd* therein proclaimed should be actually held, for it has a virtual existence, and all that is necessary on this occasion is to announce to the public the degradation of such a Bard.

The proclamation was to this purpose †—

" When it was the year of our Lord one thousand seven " hundred and ninety-two, and *the sun in the point of the vernal*

* " Lle ni bydd noeth arv yn erbyn neb ond Madawg Min, Gwr wrth " ddivrawd ac anraith."

† Rhybydd undydd a blwyddyn—" Pan oedd oed Crist yn 1792, a'r " haul yn nghyvnod cyhydedd dydd a nôs yn y Gwanwyn, y rhodded " Gwys a Gwahawdd, yn nghlyw Gwlad ac arglwydd, dan osteg undydd a " blwyddyn, a nawdd i bawb à geisiont Urddas a Thrwyddedogaeth wrth " Gerdd a Barddoniaeth, gyrçu pen Pumlumon yn Mhowys, yn mhen " undydd a blwyddyn, yn oriau'r eçwydd, lle ni bydd noeth cleddyv yn eu herbyn;

" *vernal equinox*, a summons and invitation was given, in " the *hearing of the country and the prince*, under the period " of a year and a day, with protection for all such as might " seek for *privilege, and graduation* appertaining to *Science* " *and Bardism*, to repair to the top of PUMLUMON in " POWYS, at the expiration of the year and the day, in " the hours of noon, where *there will not be a naked weapon,* " *against them*; and then, in the presence of IOLO MOR- " GANWG, *Bard according to the privilege of the Bards of the* " *isle of Britain*; and with him W. MEÇAIN, HYWEL " ERYRI, and D. DDU ERYRI, and they being all *gradu-* " *ated Bards under the privilege and custom of the Bards of* " *Britain*,* for the purpose of pronouncing the judgment " of a *Gorsedd, in the eye of the sun, and face of the light*, on " all with respect to *genius and moral conduct*, who may seek " for *presidency and privilege, according to the privilege and* " *custom of the Bards of the isle of Britain*.—THE TRUTH IN " OPPOSITION TO THE WORLD."†

" herbyn; ac yno'n erwynebawl Iolo Morganwg, Bardd yn mraint Beirdd " Ynys Prydain, a çydag ev W. Meçain, a Hywel Eryri, a D. Ddu Eryri, " a hwynt oll yn Drwyddedogion wrth vraint a devawd Beirdd Ynys Pryd- " ain, er cynnal barn Gorsedd, yn llygad haul ac wyneb goleuni, ar bawb " o barth, Awen a Buçedd, à geisiont Vraint ac Urddas, herwydd braint a " devawd Beirdd Ynys Prydain.—Y GWIR YN ERBYN Y BYD."

* If there are candidates for different degrees they are mentioned thus— " Iolo Morganwg, *Bardd Trwyddedawg*; W. Meçain, *Bardd ac Ovydd*; " Hywel Eryri, a D. Ddu Eryri, *Beirdd a Derwyddon*, wrth vraint a " devawd Beirdd Ynys Prydain, &c. (or Beirdd, or Cadair Gwynedd,) &c."

† The above is a *Gorsedd* of the isle of *Britain*; but when the occasion is local it should be a provincial *Cadair*, which is constituted by concluding thus, for *Powys*—" Herwydd braint a devawd Beirdd (Cadair) *Powys*— " A LADDO A LEDDIR."

 Having

Having accomplished the foregoing ſketch of Bardiſm, I am tempted to recapitulate the leading articles in the ſyſtem, for the purpoſe of bringing the whole into one point of view, whereby it will be ſeen what a ſurpriſing coincidence there is between it and the principles of a modern ſect that is reſpected through the world.*

PEACE.——There is a neceſſity of reſtoring, eſtabliſhing, and preſerving of peace towards the happineſs of mankind; therefore the Bards give an example by refraining from bearing arms, and from all things that tend to form one party in oppoſition to another. The Bard amid the ſtorms of the moral world muſt aſſume the ſerenity of the unclouded blue ſky.

EQUALITY.——Superiority of individual power is what none but God can poſſibly be intitled to; for the power that gave exiſtence to all is the only power that has a claim of right to rule over all. A man cannot aſſume authority over another; for if he may over one, by the ſame

* The ſociety of *Friends*, or the people called Quakers. It is obſervable that they originally appeared under the denomination of *Seekers*; and generally, if not firſt in *South Wales*; and it is known that *George Fox* arranged his ſyſtem, after availing himſelf of the experience and labours of *William Erbury*, and *Walter Cradock*, natives of that part of *Wales* where the bardic inſtitution was preſerved. Doth not this point out ſomething more than mere accidental ſimilarity between the two ſyſtems? Or is it becauſe both have been fortunate in adopting what is congenial with nature? The *Welſh Quakers* have a cuſtom not common to others, which makes the likeneſs ſtill ſtronger: they hold their meetings in the open air, generally in a circular incloſure, called *Monwent*.

reaſon

reaſon he may rule over a million, or over a world. All men are neceſſarily equal: the FOUR ELEMENTS in their natural ſtate, or every thing not manufactured by art, is the common property of all.

TRUTH.——Believe nothing without examination; but where reaſon and evidence will warrant the concluſion believe every thing; and let prejudice be unknown. Search for truth on all occaſions; and eſpouſe it in oppoſition to the world.

LIGHT.——The emblem of purity, and holineſs, the ſource of good, and by which all truths ſhould be illumined. Every act of the Bard muſt be done *in the face of the ſun, and in the eye of the light.*

MAN.——The laſt being that came into exiſtence in this world was man. He appeared with the firſt riſing ſun; before that it was perpetual night. He is deſtined to fill a certain place in the creation; but at perfect liberty to act in that character, or able to attach himſelf to either good or evil, as the impulſe of his own inclinations ſhall lead him, accountable, rewardable, or puniſhable, for all he does. Humanity is therefore a ſtate where good and evil are ſo equally balanced that it becomes a ſtate of liberty, and conſequently of probation. In this ſtate the ſoul becomes poſſeſſed of ſuch a perfection of memory, that in what condition ſoever he may afterwards exiſt he never loſes the recollection of what ever after befalls him; ſo that the reward, or puniſhment, is by this means extremely heightened by the compariſon of the preſent with the former, and by ex-

 periencing

periencing the neceſſary conſequences of good, or evil; and he cannot attain perfect knowledge until he has gone through all poſſible modes of exiſtence.

ANIMALS.——They originated in the loweſt point of exiſtence, the meaneſt water-worm. Land animals are of a ſuperior order, and riſe in their various gradations up to man. As all modes of exiſtence below humanity are neceſſarily evil, ſo no animal can paſs to a lower ſtate when it dies, but the divine benevolence has ſo ordained that it ſhould riſe higher; and thus advancing upwards it arrives at humanity. Animals approach the ſtate of humanity in proportion as they are gentle and harmleſs in their diſpoſitions; and to haſten their progreſs towards happineſs theſe become, more than any others, liable to be deſtroyed untimely; which is a regulation of divine benevolence. But as man has no right to counteract Providence, he is not permitted to kill any animal, but which would either immediately or eventually kill him; and it is by this law he muſt regulate himſelf, when he deprives any being of life. We cannot kill an animal, any more than a man, but as a prevention againſt, or a puniſhment for killing.

GOOD.——To ſuffer with patience, and fortitude, is the greateſt virtue of humanity, and includes all others. Man muſt brave all dangers rather than not act to his duty; for true valour appears never to ſo great advantage as in ſuffering unmoved, what cannot be avoided without tranſgreſſing the laws of juſtice, and benevolence. If during human life, or the ſtate of probation, the ſoul attaches itſelf to good, it paſſeth in the inſtant of death into a higher ſtate

ſtate of exiſtence, where good neceſſarily prevails, and it is impoſſible to fall from ſuch a ſtate; yet liberty however ſtill remains in the exertions of love, and benevolence. Love is the principle which rules every thing in thoſe ſtates of exiſtence that are above humanity; and a man, for that is his condition to all eternity, in ſuch a ſtate retains the love of his country in particular, though of all the world in general. For this reaſon he may deſcend, and again aſſume the earthly ſtate, to reſtore the knowledge of truth, and to impreſs the dictates of virtue.*

Evil.——Pride is that paſſion, by which man aſſumes more than the laws of nature allow him; for all men are equal, though differently ſtationed in the ſtate of humanity for the common good. Whoever aſſumes ſuch a ſuperiority is an uſurper; and by this aſſumption of power, derived from pride, a man attaches himſelf to evil, in ſuch a degree, that his ſoul paſſes at death into the meaneſt worm; or he falls into the loweſt point of exiſtence. A man by attaching himſelf to evil, becomes in the paſſions of his ſoul depraved, and brutalized; and at death he falls into ſuch a ſtate as correſponds with the degree of malignity acquired; or his ſoul paſſes into an animal of a diſpoſition correſponding with what he was at the time of death. From this ſtate he again by degrees riſes higher

* According to the bardic ſcheme the prophets of Iſrael were of this deſcription; for none could reveal heavenly things but thoſe who had experienced them, and who by returning to this world made them known.—Talieſin is full of this doctrine: he has, he ſays, paſſed through many tranſmigrations; has aſcended to heaven, and returned to earth.

and

and higher in the ſcale of exiſtence, until he arrives at the ſtate of humanity: from whence he may again fall. Thus let him fall ever ſo often, he again returns, as the ſame road to happineſs lies open to him, and *will* to eternity; ſo that neceſſary eternal puniſhment, or ſtate of miſery, is in itſelf impoſſible; and the infliction of ſuch puniſhment is the only thing which the Deity cannot do, who is all perfect benevolence.

REWARDS and PUNISHMENTS——Theſe are ſo ſecured by the eternal laws of creation, that they take place neceſſarily, and unavoidably. They may be, and are accelerated, one as well as the other, by death; which is the only poſſible means; and this, in a degree, is left in the power of man, and is retained alſo by divine Providence.

PENITENCE and SACRIFICE.——Perfect penitence is intitled to pardon; and which conſiſts in making all poſſible retribution for the offence, and ſubmitting willingly to the puniſhment due. A man thus by giving himſelf up voluntarily, to what his conſcience tells him is due to his crime, doth all that remains in his power, and ſo his ſoul becomes diveſted of its turpitude, and attached to good in the higheſt degree poſſible. This is the bardic idea of human ſacrifice; and none were admitted but voluntary victims; or thoſe condemned of crimes; and to put theſe to death was a coincidence with divine benevolence, in haſtening them to that courſe which they muſt paſs through, before they could arrive at happineſs.

PROVIDENCE.

PROVIDENCE.——God is benevolence in all his laws of nature; for he has ſo ordered that the arrival of every being at a ſtate of bliſs is by all poſſible means accelerated. Thus the vortex of univerſal warfare, in which the whole creation is involved, contributes to forward the victim of its rage to a higher ſtate of exiſtence. Even the malignancy of man is rendered ſubſervient to the general, and ultimate end of Divine Providence, which is to bring all animated beings to happineſs.

ETERNITY.——No finite beings can poſſibly bear the infinite tedium of eternity. They will be relieved from it by continual renovations at proper periods, by paſſing into new modes of exiſtence; and which will not, like death, be dreaded, but be eagerly wiſhed for, and approached with joy. Every exiſtence will impart its peculiar ſtock of knowledge; for conſciouſneſs and memory will for ever remain; or there could be no ſuch thing as endleſs life.

We ſhall now paſs on to give a ſhort hiſtory of the manner in which Bardiſm has been continued to the preſent time. It has been already obſerved, that the principles, upon which it was formed, did not in the leaſt militate againſt the introduction of Chriſtianity; for they were, on the contrary, highly ſerviceable to facilitate the adoption of the new doctrine; becauſe it was one of the leading maxims, to examine every thing without prejudice, to draw a concluſion from the evidence, and to abide by the reſult only, as farther inveſtigation ſhould ſupport it, or otherwiſe. In confirmation of ſuch remark, we have a notable inſtance of the influence of that ſpirit of inveſtigation, recorded

corded by the hiſtorians of the firſt planting of Chriſtianity; who teſtify that the *Britons* embraced it generally, and with more openneſs than any other people. Such an event having taken place, in the manner deſcribed, the functions of the Chriſtian prieſthood continued to be exerciſed excluſively by the different orders of the bards, amongſt the *Cynmry*, until nearly about the time of *Germanus* and *Lupus*, about the beginning of the fifth century. At that period an opening was effected by the intereſt of the clergy of the *Roman* Church; which, in the courſe of about a century, by depriving the order of the patronage, totally excluded the Bards from all religious offices; at leaſt with reſpect to any pretenſions they might ſet up, as being of ſuch order. When theſe changes were beginning to take place, a prince of the name of *Beli* formed a code of regulations, which he invited the Bards to adopt; wherein many deviations from the original inſtitution were diſcernible; and, moſt probably, their right to the prieſthood was amongſt the articles omitted *. Such as were of a complying diſpoſition acceded to the new laws; but thoſe who had the honour of the ancient inſtitution at

* Theſe new laws were afterwards modified in the ſixth century, by king *Arthur*; and again in the eleventh, by *Grufudd ab Cynan*, king of *Wales*; and laſt of all an incoherent jumble of them were adopted, for want of proper information, by a congreſs, held at *Caervyrddin* towards the middle of the fifteenth century. The people who embraced theſe new laws were called by the primitive Bards, in deriſion, *Beirdd Beli*, and *Over-veirdd*, or the Bards of *Beli*, and pſeudo Bards. However in ſome ages they ſeem to have been held in greater eſtimation than the old Bards; poſſibly becauſe they were not ſo inimical to the clergy, and to the popular errors of the times.

heart,

heart, treated with disdain the proposal of being guided by any other, than the public Traditions of the *Gorsedd.* From this period the regular *Beirdd Ynys Prydain* are only to be considered a small sect, though still venerated by the people, on account of their peaceable principles; and they still possessed a considerable degree of influence, as long as the *Cynmry* enjoyed their own government; but when that was lost, by the fall of the last *Llywelyn*, Bardism had nearly been totally annihilated. The Bards were not only deprived of patronage by this event, but they were even awed by the terror of a cruel persecution; the consequence of which was, that they were obliged to be circumspect, and to avoid the regular open *Gorsedd.* This must have endangered the loss of the Traditions, and learning of the Institution; therefore such of the Bards as were anxious for its fate began, more than before, to make collections of those things in books *. With a view to consolidate those collections several *Gorseddau* were held from the beginning of the fifteenth century, under the sanction of Sir *Richard Neville* and others; and a subsequent one, for the same purpose, was held in 1570, under the auspices of *William Herbert* earl of *Pembroke*, the great patron of *Welsh* literature †. What was done in those meetings received considerable

* The Bards who had the principal hand in forming the collections were——*Einion Ofeiriad, Edeyrn Davawd Aur, Gwrgan ab Rhys, Trahaearn Brydydd Mawr, Davydd ddu Hiraddug, Sion y Cent, Gwilym Tew, Gwilym Egwad; Jeuan ab Hywel Swrdwal, Jeuan Gethin, Lewys Morganwg, Meiryg Davydd, Davydd Benwyn, Davydd Llwyd Mathew, Llywelyn o Langewydd*, and *Edward Davydd*, of *Margam.*

† The great library of Welsh manuscripts, formed by him, at *Rhaglan Castle* was destroyed by *Oliver Cromwell.*

improvement

improvement at one held by Sir *Edward Lewis* of the *Van*, about the year 1580, from the arrangement of the venerable *Llywelyn o Langewydd*; and laftly, a complete revifal of all the former collections was made by *Edward Davydd* of *Margam*, which received the fanction of a *Gorfedd*, held at *Bewpyr*, in the year 1681, under the authority of Sir *Richard Baffet*; when that collection was pronounced to be in every refpect the fulleft illuftration of Bardifm *. From that period to the prefent time a remnant of the Order of the Bards has exifted, obfcurely, in the part of *Wales* where thofe meetings were held, ftill occafionally holding a *Gorfedd* for *Morganwg*, or *Glamorgan*; being the only provincial Chair extant, all the others being difcontinued long ago; and even the members of this were reduced to two before the prefent revival of the inftitution †.

The

* Mr. *Edward Williams*, of *Flimfton*, had an opportunity to make a tranfcript of that book; and from his I made another.

† One of thofe is the Rev. *Edward Evan* of *Aberdar*; and the other is the faid Mr. *Edward Williams*; who has juft at this time given to the world his *Englifh* poetry, in two volumes. It is he who has given a tafte for Bardifm to feveral, which is likely to be the means of reviving the inftitution; and it is from his communications and affiftance, that I have been enabled to give this account of the Bards.

The following, from a manufcript of the late Mr. *John Bradford*, is a lift of the Bards of the *Chair* of *Glamorgan*, and the order in which they were the *Awenyddion*, or difciples; and it may be confidered as a Bardic pedigree: the dates denote the times when they prefided——

Trahaearn Brydydd Mawr,	1300	His Awenyddion
Hywel Bwr Baç - - - -	1330	Gwilym ab Ieuan Hên.
Davydd ab Gwilym - -	1360	Ieuan Tew Hên.
Ieuan Hên - - - - - -	1370	Hywel Swrdwal
		Ieuan Tew Hên - - - - 1420

Awenyddion

The Bardic theology, laws, and principles, have in all ages been referred to inspiration, or asserted to be derived from

Awenyddion
Hywel Swrdwal.
Ieuan ab Hywel Swrdwal.
Ieuan Gethin ab I. ab Lleision.
Hywel ab Davydd ab I. ab Rhys
Ieuan Gethin ab I. ab Lleision 1430
Awenydd
Gwylim Tew, or G. Hendon.
Gwilym Tew - - - - 1460
Awenyddion.
Huw Cae Llwyd.
Hywel ab Dav. ab I. ab Rhys.
Harri o'r Gareg Lwyd.
Iorwerth Vynglwyd
Meredydd ab Rhosser - - 1470
Awenyddion.
Iorwerth Vynglwyd.
Ieuan Deulwyn.
Sir Einion ab Owain.
Ieuan Deulwyn - - - 1480
Awenyddion.
Iorwerth Vynglwyd.
Lewys Morganwg.
Harri Hîr.
Iorwerth Vynglwyd - - 1500
Awenyddion.
Lewys Morganwg.
Ieuan Du'r Bilwg.
Lewys Morganwg - - - 1520
Awenyddion.
Meiryg Davydd.
Davydd Benwyn.
Llywelyn Sion o Langewydd.
Thomas Llywelyn o Regoes.
Meiryg Davydd (died in 1600) 1560
Awenydd.
Watcin Pywel.
Davydd Benwyn - - - 1560
Awenyddion.
Llywelyn Sion.
Sion Mawddwy.
Davydd Llwyd Mathew.
Llywelyn Sion (died in 1616) 1580

Awenyddion.
Watcin Pywel.
Ieuan Thomas.
Meilir Mathew.
Davydd ab Davydd Mathew.
Davydd Edward o Vargam.
Edward Davydd o Vargam.
Watcin Pywel - - - - 1620
Awenyddion.
Davydd Edward.
Edward Davydd.
Davydd ab Davydd Mathew.
Edward Davydd (died in 1690) 1660
Awenyddion.
Hywel Lewys.
Charles Bwttwn, Esq.
Thomas Roberts Offeiriad.
S. Jones o Vryn Llywarç, Of[d].
Evan Sion Meredydd.
Davydd o'r Nant.
Davydd o'r Nant - - - 1680
Awenyddion.
Hopcin y Gweydd.
Thomas Roberts Ofeiriad.
Davydd Hopcin o'r Coetty.
Samuel Jones Ofeiriad - - 1700
Awenyddion.
Rhys Prys, Ty'n y Ton. *
William Hain.
Sion Bradford, yn blentyn.
Davydd Hopcin, o'r Coetty 1730
Awenyddion.
Davydd Thomas
Rhys Morgan, Pencraig Nedd.
Davydd Nicolas.
Sion Bradford.
Sion Bradford (died in 1780) 1760
Awenyddion.
Lewys Hopcin.
William Hopcin.
Edward Evan.
Edward Williams.

* Father of the late celebrated Dr. Price, of Hackney.

from Heaven, under the denomination of AWEN. Thus a Poet of the sixteenth century says,*

——" Dwyn o'r nen
Deçreuad açau'r Awen."

" We derive from Heaven
The primeval inspiration of Bardism."

By the term AWEN may be understood genius, in the general sense, though more appropriately a poetical genius, or the Muse; but often, in the language of the Bards, it signifies inspiration, or the Holy Spirit†. Thus *Llywarç*

* *Edmund Prys*, the translator into Welsh of the Psalms that are appointed to be sung in churches; and author of many pieces of great merit. *Taliesin*, and most of the subsequent Bards, abound with passages of the same idea, respecting the divine origin of the *Awen*.

† *Llywelyn o Langewydd*, a writer on Bardism, who died about the year 1616, says, that the Awen was first given to *Enoch*, and that he was the first man that praised God in song. He also says that an evil genius appeared in the world; and that men forsook the holy *Awen* for this; and at some periods this evil one had the ascendancy. From this we may presume that *Enoch* and his descendants worshipped God in purity for some time; but by degrees they imbibed the general depravity of the world. And perhaps this may be the Bardic explanation of the beginning of the sixth chapter of *Genesis*, which seems to be an allegory——" It came to pass, that when men began " to multiply on the face of the earth, and daughters were born unto them, " that the sons of God saw the daughters of men that they were fair: and " they took them wives of all which they chose."

Rhygorug vy Awen
I voli vy Rhëen. TALIESIN.

Da ryw Ysbryd a yrawdd
Duw o nev, da yw ei nawdd. E. PRYS.

Cyvarçav ym Rhëen
Ystyriaw Awen. TALIESIN.

B. Moç,

B. Moç, a poet of the twelfth century, invokes to be inspired, to sing the praise of *Llywelyn* I.——

Crist Greawdyr, llywiawdyr llu daear a nev,
A'm noddwy rhag avar;
Crist Celi, bwyv celvydd, a gwâr,
Cyn diwedd gyvyngwedd gyvar!
Crist Vab Duw a'm rhydd arlavar,
I voli vy Rhwyv rwysg oddyar;
Ac——a'm pair o'r pedwar devnydd,
Dovyn Awen ddiarçar!

May Christ, who form'd and governs earth, and heav'n,
Protect me from misfortune's gloomy way;
That Christ mysterious make me wise and mild,
Ere to the narrow house of death I go!
May He with eloquence attune my tongue,
To praise my chief, whose course is noisy war;
And may He grant me, from pure nature's store,
A penetrating Genius, unrestrain'd.

It may not be amiss to conclude this head with the introduction of those aphorisms that are relative to it, from the Poetic Triades——

1. The three foundations of Genius: the gift of God, man's exertion, and the events of life.
2. The three primary requisites of Genius: an eye that can see nature, a heart that can feel nature, and boldness that dares follow nature.
3. The

1. Tair sail Awen: rhodd Duw, ymgais dyn, a damwain bywyd.
2. Tri phriv anhepgor Awen: llygad yn gweled anian, calon yn teimlaw, anian, a glewder à vaidd gydvyned ag anian.

3. The three indiſpenſables of Genius: underſtanding, feeling, and perſeverance.
4. The three properties of Genius: fine thought, appropriate thought, and a luxuriantly diverſified thought.
5. The three things that ennoble Genius: vigour, fancy, and knowledge.
6. The three ſupports of Genius: ſtrong mental endowments, memory, and learning.
7. The three miniſters of Genius: memory, vigour, and learning.
8. The three marks of Genius: extraordinary underſtanding, extraordinary conduct, and extraordinary exertion.
9. The three friends of Genius: vigour, diſcretion, and pleaſantry.
10. The three things that improve Genius: proper exertion, frequent exertion, and proſperity in its exertion.
11. The three effects of Genius: generoſity, gentleneſs, and complacency.

12. The

3. Tri anhepgor Awen: deall, yſtyriaeth, ac amynedd.
4. Tair cynneddyv Awen: hardd veddwl, priodawl veddwl, ac amrywedd-veddwl.
5. Tri bonedd Awen: nwyv, pwyll, a gwybodaeth.
6. Tri çadernyd Awen: athrylith, côv, a dyſg.
7. Tri gweinidogion Awen: côv, nwyv, a dyſg.
8. Tri nôd Awen: anghyfredin ddeall, anghyfredin ymddwyn, aç anghyfredin ymgais.
9. Tri çyvaill Awen: nwyv, callineb, a digrivwç.
10. Tri pheth à gynnydd Awen: iawn arver, a mynyç arver, a llwyddiant o'i harver.
11. Tair efaith Awen: haelioni, gwarineb, a çaredigrwydd.

12. Tri

12. The three things that enrich Genius: contentment of mind, the cherishing of good thoughts, and exercising the memory.
13. The three things that exalt Genius: learning, exertion, and reverence.
14. The three supports of Genius: prosperity, social acquaintance, and praise.
15. The three things that will insure Prosperity: appropriate exertion, feasible exertion, and uncommon exertion.
16. The three things that will insure Acquaintance: complacency, ingenuity, and originality.
17. The three things that will insure Praise: amiable conduct, learned in science, and pure morals.

The Bards bestowed great attention to the formation of their Poetical Institutes, which they brought to a high state of perfection at a very early period; because verse was generally the medium by which they preserved historical events, and taught the moral, and religious duties to the people. The peculiar character of the Poetry of the *Bri-*

12. Tri pheth a frwythlona'r Awen: diddanwç meddwl, coledd daionus veddwl, a phorthi côv.
13. Tri pheth à dderçaiv Awen: dysg, ymgais, a pharç.
14. Tri çynnaliaeth Awen: llwyddiant, cydnabyddiaeth, a çanmoliaeth.
15. Tri pheth à ddybryn Lwyddiant: priodawl ymgais, hywaith ymgais, ac anghyfredin ymgais.
16. Tri pheth à ddybryn Gydnabyddiaeth: caredigrwydd, celvyddgarwç, a çynnevinder.
17. Tri pheth à ddybryn Ganmoliaeth; hygar ymddwyn, hyddysg gelvyddyd, a glân gampau.

tons was to avoid fable; for, agreeable to the radical principles of Bardiſm, it was conſecrated to be the organ of Truth.*

With reſpect to what relates to the rules of poetical criticiſm and proſody, they are extremely curious, and original; and there is no hazard in aſſerting that they are as juſt as can be produced in any language; becauſe there are none that follow nature with more cloſeneſs. Theſe are comprehended under the ten following heads†—

The Welſh Language.
Fancy and Invention.
The deſign and intention of Poetry.
The nature and principle of juſt Thinking.
Rules with reſpect to Arrangement.
Rules of juſt Deſcription.
Variety of Matter and Invention.

Rules

* It is not here intended to inſinuate, that there was no ſuch thing amongſt the Welſh, in later ages, as any productions on the model of other nations; but theſe were not by the regular Bards; for their ſyſtem was ſo inimical to thoſe, that any of the order, who ſhould compoſe what was not agreeable to the ſyſtem would be for ever degraded from it.

† Yr iaith Gynmraeg.
Dyçymyg a Çrebwyll.
Amcan a diben Cerdd.
Rhyw ac anſawdd cyviawn Vyvyrdawd.
Trevyn o barth Ymddwyn.
Trevyn ar gyviawn Ddyvalu.
Amlder Deunydd a Dyçymyg.

Trevyn

Rules of Compofition, with refpect to verfe, rhyme, ftanza, confonancy, or alliteration, and accent.

Truth.

Varieties of Compofition, with refpect to defign, fancy, occafion, and meaning. Of thefe there are eight kinds: panegyric, hiftorics, didactics, gratulation, defcription, elegy, fatire, and dialogue.

Rather than attempt a defcription of them, it may be thought more curious, perhaps, if their appropriate Triades are introduced, to ferve as a compendium of the whole—

1. The three radical parts of an Art: nature, benefit, and originality.

2. The three primary points of Nature and Originality: where it cannot be better, where it cannot be otherwife, and where there is no neceffity of its being otherwife.

3. The

Trevyn ar Ganiadaeth, o barth bàn, awdyl, pennill, cynghanedd, ac acan.

Gwirionedd.

Rhywiau Cerdd, herwydd fylvon, crebwyll, açaws, ac yftyr. Wyth ryw y fydd: cerdd vawl, çerdd vaneg, neu hanefgerdd, cerdd addyfg, cerdd anerç, dyvalgerdd, cerdd alargwyn, gogan, neu ddyçan a fén, hawl ac atteb.

1. Tair cynran Celvyddyd: anian, llês, a phriodoldeb.

2. Tri çynnod Anian a Hanvod: lle ni ellir gwell, lle ni ellir amgen, a'r lle ni raid amgen.

3. Tri

3. The three primary points of the benefit of Science: its being patronized by the world, its virtue in improving the world, and its perfection in ſupporting itſelf.

4. The three marks of the propriety of a Science: juſt cauſe, juſt organization, and juſt conformity.

5. The three times of Science: when it is juſt, when it is becoming, and when it is neceſſary.

6. The three to whom Science is ſuitable: he that delights in it, he that underſtands it, and he that deſerves it.

7. The three intentions of Poetry: increaſe of good, increaſe of underſtanding, and increaſe of happineſs.

8. The three qualifications of Poetry: endowment of genius, judgment from experience, and happineſs of mind.

9. The three foundations of Judgment: bold deſign, frequent practice, and frequent miſtakes.

10. The three foundations of Learning; ſeeing much, ſuffering much, and ſtudying much.

11. The

3. Tri cynnod llês Celvyddyd: ei hofi gan y byd, ei rhinwedd yn gwellâu'r byd, a'i pherfeith-gamp yn cynnal ei hun.

4. Tri nôd priodoldeb Celvyddyd: iawn açaws, iawn ymdrevyn, ac iawn gyvuniad.

5. Tri amſer Celvyddyd: pan vo iawn, pan vo hardd, a phan vo raid.

6. Tair hyweddiant Celvyddyd: ar a'i hofo, ar ei deallo, ac ar a'i dirper.

7. Tri diben Prydyddiaeth: çynnydd daioni, cynnydd deall, a çynnydd diddanwç.

8. Tair anſawdd Barddoniaeth: athrylith awen, barn wrth ddyſg, a gwynvyd meddwl.

9. Tair colovyn Barn: eon amcan, mynyç arver, a mynyç gamſynied.

10. Tair colovyn Dyſg: gweled llawer, dyoddev llawer, ac yſtyried llawer.

11. Tair

11. The three foundations of Happineſs: a ſuffering with contentment, a hope that it will come, and a belief that it will be.

12. The three fountains of Knowledge; invention, ſtudy, and experience.

13. The three fountains of the Underſtanding: boldneſs, vigour, and exertion.

14. The three foundations of Thought: perſpicuity, amplitude, and juſtneſs.

15. The three ornaments of Thought: perſpicuity, correctneſs, and novelty.

16. The three canons of Perſpicuity: the word that is neceſſary, the quantity that is neceſſary, and the manner that is neceſſary.

17. The three canons of Amplitude: appropriate thought, variety of thought, and requiſite thought.

18. The three properties of juſt Thinking: what is poſſible to be, what ought to be, and what is commendable to be.

20. The

11. Tair colovyn Gwynvyd: goddev o voddlonrwydd, gobaith y daw, a çred y bydd.

12. Tair fynon Gwybodaeth: crebwyll, yſtyriaeth, a dyſgeidiaeth.

13. Tair fynon Deall: eonder, nwyv, ac ymgais.

14. Tair colovyn Synwyr; eglurdeb, llawnder, a çyviawnder.

15. Tri harddwç Synwyr: eglurdeb, cywirdeb, a newydd-deb.

16. Tair colovyn Eglurdeb: y gair à vo raid, y maint à vo raid, a'r ddull à vo raid.

17. Tair colovyn Llawnder: priodawl veddwl, amyl veddwl, ac angen veddwl.

18. Tair cynneddyv cyviawn Vyvyrdawd: à ddiçon vôd, à ddylai vôd, ac y ſydd hardd ei vôd.

19. Tri

19. The three requisites of Song: thought that shews genius, fancy directed by art, and truth.

20. The three embellishments of Song: fine invention, happy subject, and a masterly harmonious composition.

21. The three excellencies of Song: simplicity of language, simplicity of subject, and simplicity of invention.

22. The three necessaries of Song: dignified intention, thought, and matter.

23. The three commendables of Song: praise without flattery, amorous pleasantry without obscenity, and satire without abuse.

24. The three diversities of Song: diversity of thinking, diversity of language, and diversity of versification.

25. The three beauties of Song: attraction, eloquence, and boldness.

26. The three sweets of Song: facility of comprehension, sprightliness of language, and sweetly-soothing thoughts.

27. The

19. Tri anhepgor Cerdd: awen-vryd, celvydd-bwyll, a gwirionedd.

20. Tri thecäad Cerdd: hardd grebwyll, hardd berthynas, a hardd gywrein-gamp ar vydryddu.

21. Tri ardderçogrwydd Cerdd: godidawg iaith, godidawg ystyr, a godidawg grebwyll.

22. Tri rhaid Cerdd: godidawg, amcan, synwyr, a deunydd.

23. Tri harddwç Cerdd: mawl heb druth, nwyv heb anlladrwydd, a dyçan heb serthyd.

24. Tri amrywiaeth Cerdd: amrywiaeth myvyrdawd, amrywiaeth iaith, ac amrywiaeth colovyn cerdd.

25. Tri gwyçder Cerdd: hygaredd, hyawdledd, ac eonder.

26. Tri melusder Cerdd: hawsder deall, trynwyv iaith, a mwythus-ber vyvyrdawd.

27. Tri

27. The three elegancies of Song: a highly comprehensive language, charming luminous thoughts, and ingenious composition.

28. The things which give relish to a Song: diversity of language, diversity of thinking, and diversity of structure in the metres.

29. The three agreements that ought to be in a Song: between digression and uniformity, between an elevated and common language, and between truth and the marvellous.

30. The three things that improve the Song: the studying it thoroughly, the examining of it frequently, and exerting to the utmost.

31. The three appropriates of Song: its quantity, its purpose, and its occasion.

32. The three proprieties of Song: correct fancy, correct order, and correct metre.

33. The three honours of Song: the verity of the thing treated of, the excellency of it, and the ingenuity of the manner in which it is managed.

35. The

27. Tri pheth blodeuawg ar Gerdd: ystyrbell iaith, goleu-ber synwyr, a çywrain gelvyddyd.

28. Tri pheth à wnânt vlâs ar Gerdd: amryvel iaith, amryvel vyvyrdawd, ac amryvel gainc ar vesur.

29. Tri çyttundeb à ddylai vôd ar Gerdd: rhwng amryveiliant a çyvundeb, rhwng rhagor-iaith, a çyfredin-iaith, a rhwng gwir a rhyveddawd.

30. Tri pheth à bair Gerdd yn dda: ei llwyr vyvyriaw, ei mynyç çwiliaw, ac ollawl ymegnïaw.

31. Tri phriodoldeb Cerdd: ei maint, ei hamcan, a'i haçaws.

32. Tri iawnder Cerdd: iawn grebwyll, iawn drevyn, ac iawn vydyr.

33. Tair urddas Cerdd: gwired y peth à sonier am dano, godidoced y peth à sonier am dano, a çelvydded y dull à sonier am dano.

34. Tri

34. The three attractions of Song: its excellent novelty, ease of comprehension, and correct poetry.

35. The three things which ought to pervade the Song: perfect learning, perfect vigour, and perfect nature.

36. The three perspicuities of Song: perspicuous language, subject, and intention.

37. The three intentions of Song: to improve the understanding, to improve the heart, and to soothe the mind.

38. The three natural things in Song: a natural occasion, natural language, and a natural regulation of the fancy.

39. The three aptnesses of Song: apt language, apt thinking, and apt order in the composition.

40. The three perfections of Song: perfect language, perfect invention, and perfect art.

41. The three materials of Song: language, invention, and art.

42. The three indispensables of Language; purity, copiousness, and aptness.

43. The

34. Tri hofder Cerdd: ei godidawg newyddiant, yr hawsder o'i deall, a'i çywrain brydyddiaeth.

35. Tair trwyogaeth Cerdd: trylen, trynwyv, a thrynaws.

36. Tri gloywineb Cerdd: gloyw iaith, gloyw ystyr, a gloyw ddiben.

37. Tri diben Cerdd: gwellâu'r deall, gwellâu'r galon, a diddanu'r meddwl.

38. Tri gweddusder Cerdd: gweddus açaws, gweddus iaith, a gweddus drevyn ar ddyçymyg.

39. Try hoywder Cerdd: hoyw iaith, hoyw vyvyrdawd, a hoyw drevyn ar y ganiadaeth.

40. Tri çyvlawnder Cerdd: cyvlawn iaith, cyvlawn ddyçymyg, a çyvlawn gelvyddyd.

41. Tri deunydd Cerdd: iaith, crebwyll, a çelvyddyd.

42. Tri anhepgor Iaith: purdeb, amledd, ac hyweddiant.

43. Tair

43. The three ways that a Language may be rendered copious: by diverſifying ſynonymous words, by a variety of compound epithets, and a multiformity of expreſſion.

44. The three qualities wherein conſiſt the purity of a Language: original formation, uſe, and matter.

45. The three branches of the aptitude of a Language: what is underſtood, what affords pleaſure, and what is believed.

46. The three ſupports of Language: order, ſtrength, and ſynonymy.

47. The three correct qualities of a Language: correct conſtruction, correct etymology, and correct pronunciation.

48. The three uſes of a Language: to relate, to excite, and to deſcribe.

49. The three things that conſtitute juſt Deſcription: juſt ſelection of words, juſt conſtruction of language, and juſt compariſon.

50. The

43. Tair fordd yr amlêir Iaith: amryvelu geiriau cyvyſtyr, amryvodd gylmeiriau, ac amryddull ymadrawdd.

44. Tair cynneddyv purdeb ar Iaith: priv anſawdd, priv arver a phriv ddeunydd.

45. Tair cainc hyweddiant Iaith: à ddëellir, à hofir, ac à gredir.

46. Tri çynnorthwy Iaith: trevyn, nwyv, a çyfelyb-air.

47. Tri iawnder, y ſydd ar Iaith: iawn eirioli, iawn ymddwyn, ac iawn leverydd.

48. Tair ſwydd Iaith: adrawdd, cynnhyrvu, a dywalu.

49. Tri pheth à bair iawn Ddywalu: iawn ddewis ar air, iawn ieithyddu, ac iawn gyfelybu.

50. Tri

50. The three things appertaining to just Selection: the best language, the best order, and the best object.

51. The three dialects of the Welsh Language: the Ventesian, or Silurian, the Dimetian, and the Venedocian; and it is proper in Poetry to use all of them indiscriminately, agreeable to the opinion, and authority of the primitive Bards.

52. The three things which constitute a Poet: genius, knowledge, and impulse.

53. The three primary purposes of a Bard with respect to Intention and Duty: to do the will of God, to benefit man, and to reverence love.

54. The three primary excellencies of a Bard: art so easily comprehended that none can be so generally simple, a dignity of thinking not to be surpassed in appropriate simplicity, and a superior originality not to be excelled in natural simplicity.

55. The three duties of a Bard: just composition, just knowledge, and just criticism

56. The

50. Tri pheth y sydd ar iawn Ddewis: y iaith oreu, y drevyn oreu, a'r gwrthddryç goreu,

51. Tair llavarwedd y sydd ar y Gynmraeg: y Wennwyseg, y Ddeheubartheg, a'r Wyndodeg; a çyviawn ar gerdd ymarver â phob un o'r tair ynghymmysg, blith-dra-phlith, yn ol barn ac awdurdawd y priv veirdd.

52. Tri pheth à wnânt Brydydd: awen, gwybodaeth, a çynnhyrviad.

53. Tri phriv amçan Bardd herwydd Pwyll a Dyled: boddiaw Duw, llesâu dyn, a pharçu serçogrwydd.

54. Tair priv orçest Bardd: celvyddyd gyrwydded ei deall ni's gellir cynnevinaç o'r symledd, godidawg vyvyrdawd ni's gellir addasaç o'r symledd, a rhagorawl briodoldeb ni's gellir gweddusaç o'r symledd.

55. Tair dyledswydd Bardd: iawn ganu, iawn ddysgu, ac iawn varnu.

56. Tair

56. The three honours of a Minſtrel: ſtrength of imagination, profundity of learning, and purity of morals.
57. The three excellencies of a Minſtrel: profound diſcrimination of all things, complete illuſtration, and luminous compoſition.
58. The three excellencies of Compoſition: juſt verſification, juſt deſcription, and juſt arrangement.

The Bards divided their canons of verſification, or metricities,* into nine *Gorçanau*, elements of ſong, or primary principles, and fifteen *Adlawiaid*, ſecondary, or compound principles, making in all twenty-four; to which all poſſible varieties, and combinations of metres, in any language, are reducible. To theſe, and the laws of conſonancy, accent, and rhyme, the following Triades are applicable—

1. The three requiſites of Verſification: metricity, conſonancy, and rhyme.
2. The three principles of Metre: length of the verſe, form of the ſtanza, and the power of the accent.

3. The

56. Tair rhagorgamp ar Gerddawr: cyvlawn ddynodiant ar bob peth, cyvlwyr vanegiant, a çyvlwys ganiadaeth.
57. Tri dyledogrwydd Cerddawr: grymuſder athrylith, cyvlawnder dyſg, a glendyd ei gampau.
58. Tair rhagoriaeth Canu: iawn vydryddu, iawn ddyvalu, ac iawn ymddwyn.

* The term in the *Welſh* is *Cybydeddau*, for which, as well as ſome others, I have been obliged to uſe words not common, by endeavouring to convey the exact idea of the originals.

1. Tri anhepgor Mydryddiaeth: colovyn, cynghanedd, ac awdyl.
2. Tri phriodoldeb Meſur: hyd y bàn, dull y pennill, a phwys yr acan.

3. Tri

3. The three primary distinctions of Metre: the Cowydd, the Ynglyn, and the Awdyl.
4. The three excellencies of Metre: correctness, freedom, and harmonious accent.
5. The three variations of Verse: variation of metricity, variation of consonancy, and variation of accent.
6. The three primary principles of Consonancy: the rhyming consonancy, the alliterative consonancy, and the compound consonancy of rhyme and alliteration.

By the nine *Gorçanau*, or canons of metricity, are to be understood so many varieties of lengths, or number of syllables in a verse, including from four to twelve syllables, being adequate to every possible change that can be used, agreeable to the laws of harmony. The names of these metrical elements are—

		Syll.		
Cyhdeydd,	Vèr,	4	Short.	Metricity.
	Gaeth,	5	Confined.	
	Drosgyl,	6	Rugged.	
	Levyn,	7	Smooth.	
	Wastad,	8	Regular.	
	Draws,	9	Cross.	
	Wèn,	10	Flowing.	
	Laes,	11	Heavy.	
	Hîr,	12	Long.	

3. Tri phriv rywiogaeth ar Vesur: cowydd, ynglyn, ac awdyl.
4. Tri rhagoriaeth Mydyr: cywreindeb, rhwyddineb, ac acan bêr.
5. Tri amrywiaeth Bàn: amrywiaeth cyhydedd, amrywiaeth cynghanedd, ac amrywiaeth acan.
6. Tair Cynghanedd y sydd o briv ansawdd; cynghanedd sain, cynghanedd groes, a cynghanedd lusg.

The

The *Adlawiaid*, secondary, or compound principles, being fifteen in number, are all the possible variety of combinations of the *Gorçanau*, depending upon the different lengths or quantity, and rhyme; the first arising from a junction of unequal verses; and the latter from changes, or variety of rhymes: The names of the *Adlawiaid* are—

Bàn cyrç,	Recurrent pause.
Toddaid,	Confluency.
Triban milwr,	Warrior's triplet.
Triban cyrç,	Recurrent triplet.
Cowydd,	Recitative.
Traethodyn,	Compound Recitative.
Proest cadwynawdyl,	Combined alternate rhyme.
Proest cyvnewidiawg,	Combined vowel alternity.
Clogyrnaç,	Rugosity.
Lloftodyn,	Cuspidated strain.
Llamgyrç,	Recurrent transition.
Cadwyngyrç,	Recurrent catenation.
Ynglyn,	Continuity.
Cynghawg,	Complexity.
Dyri,	Unconnected quantity.

The *Cynghanedd*, or consonancy, is generally termed alliteration, the nature of which is very imperfectly seen in *English* compositions, compared with the regular system by which it is governed in the *Welsh*; but to give a proper analysis of it would require too much attention, so it shall be passed over, and a few words bestowed on the two remaining heads of rhyme and quantity. There is nothing peculiar in the rhyme, but that it is required to be literally perfect

perfect in all cafes. As to the metrical feet, or quantity, the Welfh in this refpect is the fame as the Latin poetry. The feet are called *Corvanau*, of which there are feven, under the following denomination—

Corvan crwn	—	long fyllable.
Corvan byr	—— ——	long fyllable.
Corvan hir	— —	fpondee.
Corvan cryç difgynedig	—	dactyl.
Corvan cryç derçavedig	—	anapeft.
Corvan talgrwn	——	iambic.
Corvan rhywiawg	—	trochee.

I have been thus diffufe in noticing the Bardic fyftem of poetry, for the fake of making known to the world the exiftence of what is altogether original, and curious. It has been a thing totally unknown for ages, except to thofe few who were of the regular order of the primitive Bards. It never was regularly known to the *Poets* of *Wales*, who were not Bards *; but they, and alfo the muficians, had peculiar laws to themfelves, far lefs perfect feemingly, and borrowed from flight hints, and intimations, procured of this ancient fyftem of Britifh Bardifm.

* It is a little unfortunate for the perfpicuity of this fketch that the term of *Bard* is become fynonymous with *Poet*. The latter character I fhall pafs over, with informing the reader, that he may meet with a variety of curious information refpecting him in Mr. E. Jones's Mufical and Poetical Relics, the fecond edition of which is now publifhing, greatly enlarged.

REMARKS

REMARKS

ON THE

WELSH ORTHOGRAPHY.

THERE are thirty-eight Letters in the Language; ſixteen of thoſe are radicals, that expreſs the primary ſounds; the others may be called ſerviles, uſed as the inflections, or mutations of the firſt; for each of which there is a ſimple appropriate character. But ſince the invention of Printing, and the introduction of the Roman Letters, it has been neceſſary, for want of a ſufficient variety of Letters caſt for the purpoſe, to adopt two, and even three of thoſe Letters, to expreſs one ſound, or character; by which the ſimplicity and beauty of the proper Alphabet of the Language is loſt.

No Letter has any variation of ſound, except the accented vowels, which are lengthened, or otherwiſe, according to the power of the accent; and all are pronounced, as there are no mutes. The following are the Letters that differ in power from the Engliſh Letters.

A, is as *a* in *Man*.
C, is always as a *K*.
Ç, is a gutteral, as χ, or ח, generally expreſſed by *Ch*.
Dd, ſounds like *Th* in *The*.
G, always as *G* in *Go*.
I, as *ee*, in *Been*.
Ll, as an aſpirated *L*.
U, as *I*, in *Sin*.
W, is a vowel like *oo*, in *Soon*.
Y, is like *u* in *Burn*.

CANIADAU

LLYWARÇ HEN.

MARWNAD GERAINT AB ERBIN,

TYWYSAWG DYVNAINT. (a)

PAN aned Geraint oedd agored pyrth nev,
Rhoddai Grist à arçed,
Pryd mirain Prydain ogoned.

Moled pawb y rhudd Eraint,
Arglwydd; molav innau Eraint,
Gelyn i Sais, car i saint.

Rhag Geraint gelyn dyhad, (b)
Gwelais i veirç cymmrudd o gad, (c)
A gwedy gawr garw bwylliad.

(a) *Ll. arall:* Marwnad Geraint ab Erbin: *Arall:* Canu o Eraint ab Erbin. Tri Llyngesawg Ynys Prydain: Geraint ab Erbin; Gwenwynwyn ab Nav; a Març ab Meirchiawn.
(b) Glyn dihat. *Un llyfyr:* Glynn dihat. *Arall.*
(c) Gweleis y veirch kymrut o gat; neu, crumeudd.

THE

ELEGIES AND OTHER PIECES

OF

LLYWARÇ HEN.

ELEGY UPON GERAINT AB ERBIN,

PRINCE OF DEVON. (a)

WHEN GERAINT was born the gates of heaven were open,
CHRIST then granted what was requested,
A countenance beautiful, the glory of *Britain*.

Let all celebrate the red-stained *Geraint*
Their lord; I will also praise *Geraint*,
The *Saxon*'s foe, the friend of saints.

Before *Geraint*, the terrifier of the foe,
I saw the steeds hagged with mutual toil from battle,
Where, after the shout was given, frightful deeds began.

(a) *Geraint ab Erbin* was commander of a fleet of ships fitted out by the Britons to oppose the Saxons; and he fell fighting against them, about the year 530. There were two other princes of the name of *Geraint*, in *Cornwall*; one of whom was alive in 589, and the other in 710. When the yellow plague was depopulating *Wales*, and among the rest, had carried off *Maelgwn Gwynedd*, *Teilaw* then bishop of *Llandaw*, and several attendants came into *Cornwall*, and was kindly entertained by *Geraint*. From thence *Teilaw* passed over into *Armorica*; and after staying near eight years, being upon his return to *Wales*, visited *Geraint* again, and found him upon his death-bed. *Borl. Ant. of Cornwall*, *p.* 371. The *Geraint* mentioned in the *Saxon Chronicle* to be at war with *Ina*, about the year 710, is the last of the three of that name.

Rhag Geraint gelyn cythrudd, (*a*)
Gwelais i veirç tan gymmrudd, (*b*)
A gwedy gawr (*c*) garw açludd.

Yn Llongborth gwelais drydar,
Ac elorawr yn ngwyar,
A gwyr rhudd rhag rhuthr esgar.

Rhag Geraint gelyn ormes, (*d*)
Gwelais meirç can eu creës;
A gwedy gawr garw açes.

Yn Llongborth gwelais i wythaint,
Ac elorawr mwy no maint,
A gwyr rhudd rhag rhuthr Geraint!

Yn Llongborth gwelais waedfrau,
Ac elorawr rhag arvau,
A gwyr rhudd rhag rhuthr angau.

Yn Llongborth gwelais i ottoyw (*e*)
Gwyr ni giliynt (*f*) rhag ovn gwayw,
Ac yved gwin o wydr gloyw.

Yn Llongborth gwelais i vygedorth,
A gwyr yn godde ammorth,
A gorvod gwedi gorborth.

(*a*) *Ll. arall:* Gelyn cystudd.
(*b*) Neu gymryd, neu gymryud, neu grymrudd.
(*c*) Neu guawr, neu gwawr.
(*d*) Neu gelein ormes.
(*e*) Neu otteu.
(*f*) Neu gyllynt, neu gylyn.

Before *Geraint*, that breathed terror on the foe,
I ſaw ſteeds bearing the maimed ſharers of their toil;
And after the ſhout of war a fearful obſcurity.

At *Llongborth* (*a*) I ſaw the noiſy tumult,
And biers with the dead drenched in gore,
And ruddy men from the onſet of the foe.

Before *Geraint*, the moleſter of the enemy,
I ſaw the ſteeds white with foam,
And after the ſhout of battle a fearful torrent.

At *Llongborth* I ſaw the rage of ſlaughter,
And biers with ſlain innumerable,
And red-ſtain'd men from the aſſault of *Geraint*.

At *Llongborth* I ſaw the guſhing of blood,
And biers with dead from the rage of weapons,
And red-ſtain'd men from the aſſault of death.

In *Llongborth* I ſaw the quick-impelling ſpurs
Of men, who would not flinch from the dread of the ſpear,
And the quaffing of wine out of the bright glaſs. (*b*)

In *Llongborth* I ſaw a ſmoaking pile,
And men enduring the want of ſuſtenance,
And defeat, after the exceſs of feaſtings.

(*a*) The *Haven of Ships*, ſome harbour on the ſouth coaſt, probably Portſmouth.

(*b*) It ſeems, from a number of authorities, that the Britons were very early acquainted with the proceſs of making glaſs. The vitrified Forts in *Scotland*, are an indiſputable proof; and the Druid Beads, or Adder Stones, we muſt own to be vitrified by art, or we muſt credit the common opinion of the country, that they are blown by ſnakes, in the manner deſcribed by *Pliny*. Strange as this opinion may ſeem, there are people in *Wales*, who ſtill furniſh the curious with Adder Stones, thus procured, as they ſay, at a particular time of the ſummer.

Yn Llongborth gwelais i arvau
Gwyr, a gwyar yn dineu,
A gwedi gawr garw adneu.

Yn Llongborth gwelais gymminad (a)
Gwyr yn ngryd, a gwaed ar iâd,
Rhag Geraint mawr mab ei dâd.

Yn Llongborth gwelais drabludd
Ar fain, brain ar goludd,
Ac ar gràn cynràn màn-rudd. (b)

Yn Llongborth gwelais i vrithred
Gwyr ynghyd, a gwaed ar draed;
" A vo gwyr i Eraint, bryfied!"

Yn Llongborth gwelais vrwydrin (c)
Gwyr ynghyd, (d) a gwaed hyd ddeulin,
Rhag rhuthr mawr mab Erbin.

Yn Llongborth y llâs Geraint,
Gwr dewr (e) o goettir Dyvnaint,
Wyntwy yn lladd gyd a'u lleddaint. (f)

(a) Neu, Gymmanat.—Nid yw y pennill hwn yn y *Ll: Coch*; onid yw yr hwn a ganlyn, yn fyr o fraiç yr un un, yr hwn fydd hevyd yn y *Ll: Du*——

Yn Llongborth gwelais gymmynad——
Porthid gniv pob cynniviad.

(b) Neu, Ac ar grawn Cynran madrudd.

(c) Neu, Ryw drin.

(d) Neu, Gwyr rhuthr.

(e) Neu, Gwyr dewr.

(f) Neu, A chyn ry lleddid hwy lladdyffeint.

In *Llongborth* I saw the weapons
Of heroes, with gore fast dropping,
And after the shout a fearful return to earth.

In *Llongborth* I saw the edges of blades in contact,
Men surrounded with terrour, and blood on the brow,
Before *Geraint*, the great son of his father.

In *Llongborth* I saw hard toiling
Amidst the stones, ravens feasting on entrails,
And on the chieftain's brow a crimson gash. (*a*)

At *Llongborth* I saw a tumultuous running
Of men together, and blood about the feet:—
"Those that are the men of *Geraint* make haste!"

In *Llongborth* I saw a confused conflict,
Men striving together, and blood to the knees,
From the assault of the great son of *Erbin*.

At *Llongborth* was *Geraint* slain,
A strenuous warrior from the woodland of *Dyvnaint*, (*b*)
Slaughtering his foes as he fell.

(*a*) Alluding probably to *Geraint*; the meaning of *Cynran* is *first participator*; which seems to be an epithet for the eldest son, or representative of the family; alluding to the law of Gavelkind, by which the younger child was to make the division; and the eldest had the choice, or first share.

(*b*) *Dyvnaint* implies a country abounding with deep vales; and is the ancient name of *Devonshire*; and from which the modern English name of Devon is undoubtedly derived.

Yn Llongborth llâs i Arthur
Gwyr dewr, cymmynynt a dur; (*a*)
Ammherawdyr, llywiawdyr llavur.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn hydd,
Rhuthr goddaith (*b*) ar ddifaith vynydd.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn odew, (*c*)
Rhuddion, rhuthr eryron glew.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn wehyn, (*d*)
Rhuddion, rhuthr eryron gwyn.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn yoloç,
Rhuddion, rhuthr eryron coç.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn eu bwyd, (*e*)
Rhuddion, rhuthr eryron llwyd.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn addas,
Rhuddion, rhuthr eryron glas.

(*a*) Neu, Cymmynt o dur.
(*b*) Neu, Twrv goddaith.
(*c*) Neu, Grawn odeu; neu, Grawn o dew.
(*d*) Neu, Yehyn.
(*e*) Neu, Grawn eubwyd.

At *Llongborth* were ſlain to *Arthur*
Valiant men, who hewed down with ſteel;
He was the emperor, and conductor of the toil of war.

Under the thigh of *Geraint* were ſwift racers,
With long legs, that fed on the grain of the deer,
Their courſe was like the conſuming fire on the wild hills. *(a)*

Under the thigh of *Geraint* were fleet runners,
With long hams, fattened with corn;
They were red ones; their aſſault was like the bold eagles.

Under *Geraint*'s thigh were fleet runners,
With long legs, they ſcattered about the grain;
They were ruddy; their aſſault was like the white eagles.

Under *Geraint*'s thigh were fleet runners,
With long legs, high-mettled, fed with grain;
They were ruddy; bold their aſſault, like the red eagles.

Under *Geraint*'s thigh were fleet racers,
Long their legs; their food was corn;
Red were they; fierce their courſe, like the brown eagles.

Swift racers were under the thigh of *Geraint*;
Their legs were long; they well deſerved the grain;
Red were they; bold their courſe as the grey eagles.

(a) Goddaith, is a term app'ied to the burning of furze, or heath, on the mountains; which is done at ſeaſonable times of the year.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn vagu,
Rhuddion, rhuthr eryron du.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn gwenith, (a)
Rhuddion, rhuthr eryron brith.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn anchwant,
Blawr, blaen eu rhawn yn ariant. (b)

(a) Neu, Grawn wenith.
(b) Neu, Blayr blaen eiriawn yn ariant.

Swift racers were under the thigh of *Geraint*;
Whose legs were long; they were reared up with corn,
They were red ones; their assault was as the black eagles.

Swift racers were under the thigh of *Geraint*;
Whose legs were long; wheat their corn;
They red ones were; their assault was as the spotted eagles.

Swift racers were under the thigh of *Geraint*;
Whose legs were long; they were satiated with grain;
They were grey, with tails tipt with silver.

Y GORWYNION.

GORWYN blaen ȯn, hir-wẏnion vyddant,
Pan dyvant yn mlaen naint:
Bron gwla hiraeth ei haint.

Gorwyn blaen naint dewaint hir;
Ceinmygir pob cywraint:
Dyly bun pwyth hun i haint. (*a*)

Gorwyn blaen helyg; eilyg pysg yn llyn;
Goçwiban gwynt uwç blaen gwrysg mân
Treç anian nag addysg.

Gorwyn blaen eithin; a çyvrin a doeth,
Ac annoeth dysgethrin;
Namyn Duw nid oes dewin.

Gorwyn blaen meillion; digalon llwvr; (*b*)
Lluddedig eiddigion: (*c*)
Gnawd ar eiddil ovalon.

Gorwyn blaen cawn; gwythlawn eiddig,
Ys odid a'i digawn: (*d*)
Gweithred call yw caru yn iawn. (*e*)

(*a*) *Ll. Du.* Dyly bun puyth hun y heint.
(*b*) Neu, Dicllon llyfur; neu, digallon llyfur.
(*c*) Neu, Lludedic eigyawn; neu, lludedic eidyawn; neu, lludedic edigyon.
(*d*) Neu, ys odid ae digaun.
(*e*) Neu, Gueithred call yn caru yn iaun.

THE GORWYNION. (*a*)

THE tops of the aſh gliſten, that are white and ſtately,
When growing on the top of the dingle:
The breaſt rackt with pain, longing is its complaint.

Brightly glitters the top of the cliff at the long midnight hour;
Every ingenious perſon will be honoured:
'Tis the duty of the fair, to afford ſleep to him that is in pain.

Brightly gliſten the willow tops; the fiſh are merry in the lakes,
Bluſtering is the wind over the tops of the ſmall branches:
Nature over learning doth prevail.

Brightly gliſten the tops of furze; have confidence with the wiſe,
But from the unwiſe tear thyſelf afar;
Beſides God, there is none that ſees futurity.

Brightly gliſten the clover tops; the timid has no heart;
Wearied out are the jealous ones:
Cares attend the weak.

Brightly gliſten the tops of reed-graſs; furious is the jealous,
If any ſhould perchance offend him:
'Tis the maxim of the prudent to love with ſincerity.

(*a*) There is a difficulty in finding an Engliſh word that can give the exact idea of this title; it means things that have a very bright whiteneſs, or glare—*coruſcants.*

The laſt line of theſe verſes generally contains ſome moral maxim, unconnected with the preceding, except in the metre; it is a plan to aſſiſt the memory practiſed by the *Beirdd*, in conveying their inſtruction by oral means, without being liable to be corrupted.

Gorwyn blaen mynyddedd rhag anhunedd gaeav,
Llawn crùl cawn; trwm yw trawſedd:
Rhag newyn nid oes wyledd.

Gorwyn blaen mynyddedd hydyr oervel gaeav;
Crin cawn; crwybyr ar vedd;
Çwevris gwall yn alltudedd.

Gorwyn blaen derw, çwerw brig ôn,
Rhag hwyaid gweſgeraid tôn:
Pybyr twyll; pell oval i'm calon.

Gorwyn blaen derw, çwerw brig ôn;
Çwęg evwr; (*a*) çwerthiniad tòn:
Ni çêl grudd gyſtudd calon.

Gorwyn blaen egroes; nid moes caledi
Çadwed bawb ei eirioes: (*b*)
Gwaethav anav yw anvoes.

Gorwyn blaen banadyl; cynnadyl i ſerçawg;
Gorvelyn cangau bacwyawg;
Bâs rhyd; gnawd hyvryd yn hunawg.

Gorwyn blaen avall; amgall pob dedwydd;
Hirddydd merydd mall;
Crwybyr ar wawr carçarawr dall. (*c*)

(*a*) Neu, Chuec Evyr Chuerthinat tonn.
(*b*) Neu, Katuet bawb y eiryoes.
(*c*) Neu, Cruybyr aruaur carcharaur dall.

Brightly glare the tops of mountains from the bluſtering of winter,
Full are the ſtalks of reeds; heavy is oppreſſion:
Againſt famine, baſhfulneſs will vaniſh.

Brightly glare the tops of mountains aſſail'd by winter cold;
Brittle are the reeds; the mead is incruſted over;
Playful is the heedleſs in baniſhment.

Bright are the tops of the oaks, bitter are the aſh branches;
Before the ducks the dividing waves are ſeen:
Confident is deceit; care is deeply rooted in my heart.

Brightly gliſten the tops of the oaks, bitter are the aſh branches;
Sweet is the ſheltering hedge; the wave is a noiſy grinner;
The cheek cannot conceal the trouble of the heart. (a)

Bright is the top of the eglantine; hardſhip diſpenſes with forms; (b)
Let every one keep his fire-ſide:
The greateſt blemiſh is ill manners.

Brightly glitters the top of the broom; may the lover have a home;
Very yellow ſeem the cluſtered branches;
Shallow is the ford; ſleep viſits the contented mind.

Brightly glitters the top of the apple-tree; the proſperous is circumſpect.
In the long day the ſtagnant pool is warm;
Thick is the veil on the light of the blind priſoner.

(a) This ſtanza ſeems to be but a different reading of the preceding one.
(b) Neceſſity has no law,

Gorwyn blaen coll ger Digoll bre; (a)
Diaele vydd pob foll; (b)
Gweithred cadarn cadw arvoll.

Gorwyn blaen corfydd, gnawd merydd yn drwm,
A ieuanc dyfgedydd;
Ni thyr, (c) namyn fôl y fydd.

Gorwyn blaen eleftyr, bid veneftyr pob drud;
Gair teulu yn yfgwn;
Gnawd gan anghywir air twn.

Gorwyn blaen grug gnawd feuthug ar lwvyr; (d)
Hydyr vydd dwvyr ar dàl glàn:
Gnawd gan gywir air cyvan.

Gorwyn blaen brwyn; cymmwyn biw;
Rhedegawg vy neigyr heddiw,
Amgeledd a dyn nid ydiw.

Gorwyn blaen rhedyn melyn cadavarth
Mor vydd buarth deillion; (e)
Rhedegawg manawg meibion. (f)

Gorwyn blaen cyriawal; gnawd goval ar hen;
A gwenyn yn ynial;
Namyn Duw nid oes dial.

(a) Neu, Geyr digyll bre.
(b) Neu, Diaell vyd pob foll.
(c) Neu, Na thyr.
(d) Neu, Gnaut feuthu ar lyfur.
(e) Neu, Morfyd duarth deillon.
(f) Neu, Manau meibon.

Very glittering are the hazel tops by the hill of Dig
Every prudent one will be free from harm;
'Tis the act of the mighty to keep a treaty.

Glittering are the tops of the reeds; the fat are drowsy
And the young imbibe instruction;
None but the foolish will break the faith.

Glittering is the top of the lilly; let every bold one be a drinker;
The word of a tribe is superior;
'Tis usual for the unjust to break his word.

Bright are the tops of heath; miscarriage attends the timid;
Boldly laves the water on its banks:
'Tis the maxim of the just to keep his word.

The tops of the rushes glitter; the kine are gentle;
Running are my tears this day,
Social comfort from man there is not.

Glittering are the tops of fern, yellow is the wild marygold;
The sea is a fence for blind ones;
Swift and active are the young men.

Glittering are the tops of the service tree; care attends the old;
And bees frequent the wilds;
Vengeance only to God belongs.

(a) There is an extensive mountain in the neighbourhood of Montgomery called *Cevn Digoll*; which may be the same as the one here mentioned.

Gorwyn blaen dâr didor drychin;
Gwenyn yn uçel, geuvel crin;
Gnawd gan rewydd ryçwerthin.

Gorwyn blaen celli, gogyhyd ysfwydd, (a)
A dail deri dygayddyd; (b)
A wyl à gâr gwyn ei vyd!

Gorwyn blaen derw; oer-verw dwvyr;
Cyrçyd bwy blaen bedwerw;
Gwnelid aeth saeth y syberw.

Gorwyn blaen celyn caled, ac ereill aur agored;
Pan gysgo pawb ar gylçed,
Ni çwsg Duw pan rydd gwared.

Gorwyn blaen helyg hydyr elwig,
Gorwydd hirddydd derlyëdig;
A garo eu gilydd ni's dig.

Gorwyn blaen brwyn, brigawg wydd; (c)
Pan dýner dan obenydd,
Meddwl serçawg syberw vydd.

Gorwyn blaen ysbyddad; hydyr wyliad gorwydd,
Gnawd serçawg erlyniad;
Gwnelid da diwyd gènad.

Gorwyn blaen berwr; byddinawr gorwydd;
Ceingyvreu coed i lawr;
Çweryd bryd wrth a garawr,

(a) Neu, gogyhyt ysuyd.
(b) Neu, A deil deri dygaydyt.
(c) Neu, Brigawg vyd.

Brightly glitters the top of the oak; inceſſant is the tempeſt;
The bees are high in their flight, brittle is the charr'd bruſhwood;
The wanton is apt to laugh too frequently.

The hazel grove brightly glitters, even and uniform ſeem the brakes;
And with leaves the oaks envelope themſelves;
Happy is he who ſees the one he loves!

Glittering ſeems the top of the oak; coolly purls the ſtream;
I wiſh to obtain the top of the birchen grove;
Abruptly goes the arrow of the haughty to give pain.

Brightly glitters the top of the hard holly, that opens its golden leaves;
When all are aſleep on the ſurrounding walls,
God ſlumbers not when he means to give deliverance.

Glittering are the tops of the willows, brittle and tender;
In the long day of ſummer the war-horſe flags,
Thoſe that have mutual friendſhip will not offend.

Glittering are the tops of ruſhes, the trees are full of branches;
When drawn under the pillow,
The wanton mind will be haughty. (*a*)

Bright is the top of the hawthorn; confident is the ſight of the ſteed;
It behoves the dependant to be grateful;
May it be good what the ſpeedy meſſenger brings.

Glittering are the tops of creſſes; warlike is the ſteed;
Trees are fair ornaments of the ground;
Joyful is the ſoul with the one it loves.

(*a*) There is an obſcurity in this ſtanza; as it is not clear whether the middle line is connected with the firſt, or laſt. If with the firſt, the true reading is in the notes of various readings.

Gorwyn blaen perth; hywerth gorwydd;
Ys da pwyll gyda nerth;
Gwnelid anghelvydd annerth.

Gorwyn blaen perthi, ceingyvreu adar,
Hir ddydd dawn goleu;
Trugar daphar Duw goreu.

Gorwyn blaen erwain, ac elain yn llwyn;
Gwyçyr gwynt gwydd ni gywain; (*a*)
Eiriawl ni gorawl, ni gyngain.

Gorwyn blaen yſgaw, hydr anaw unig;
Gnawd taer i dreiſiaw; (*b*)
Gwall a ddwg daphar o law. (*c*)

(*a*) Neu, Guychyr guynt guydd nigyein.
(*b*) Neu, Gnaut y dreiſſyau.
(*c*) Neu, Gual a duc daffar o lau.

Brightly glares the top of the bush, valuable is the steed;
Reason joined with strength is effectual;
Let the unskilful be void of strength.

Glittering are the tops of the brakes, birds are their fair jewels;
The long day is the gift of the radiant light,
Mercy was formed by God, the most beneficent.

Glittering are the elmweed tops, sweet the music of the grove;
Boisterous amongst the trees the wind doth whistle;
Interceding with the obdurate will not avail.

Glittering are the tops of elder-trees; bold is the solitary songster;
Accustomed is the violent to oppress;
By want of care the food in hand may be lost. (a)

(a) Want of regular connection is observable in this poem; but perhaps much of that arises from our being ignorant of mystical allusions that might have been anciently intended by the various scenes that are mentioned. All that can now be done is to give the literaforcel of the words.

MARWNAD URIEN REGED.

DYM cyvarwyddiad ynhwç dywal, (*a*)
Baran yn nghyvlwç; (*b*)
Gwell yd ladd nog yd ydolwç.

Dym cyfarwyddiad ynhwç; dywal
Dywedyd yn nrws Lleç,
" Dunawd vab Pabo ni theç."

Dym cyfarwyddiad ynhwç dywal, çwerw, (*c*)
Blwng çwerthin mor ryvel dorvloeddiad,
Urien Reged greidiawl gravel.

Eryr gâl yn hwç glew hael, (*d*)
Ryvel goddig buddig vael,
Urien greidiawl gavael. (*e*)

(*a*) *Ll. Du.* Dym kywarwydyat unhuch dywal.
Ll. Coç. Dim cyfarwyddiad yn Hwch dywal.
(*b*) Barau ynghyfolwch; neu, Baran ygkyoluch.
(*c*) *Ll. Du.* Dym kywarwydat unhuch dywal
Chwerthin mor ryvel dorvloedyat
Urien Reged greidyaul gravel.
Ll. Coç. Dim cyfarwyddiad yn Hwch ddywal, chwerw
Blwng chwerthin mor rhyfel
Darfloeddiad Urien Reged graiddiol.
(*d*) *Ll. Coç.* Graiddiol eryr gâl yn Hwch gleu haul rhyfel
Goddig buddig fael
Urien greiddiol gafael.
(*e*) *Ll. Du.* Urien grudyawl gavael.

ELEGY ON URIEN REGED. (*a*)

LET me be guided onward, thou ashen spear of death, (*b*) fierce
Thy look in the mutual conflict;
'Tis better that thou should kill, than parley on terms.

Let me be guided onward, thou ashen thruster; fiercely
Was it said in the pass of *Lleç*
"*Dunawd* the son of *Pabo* will never fly!"

Let me be guided onward, thou fierce ashen spear; bitter
And sullen as the maddening sea was the hoarse shouting of the war,
Where the fiery soul of Urien raged.

Like the eagle, (*c*) a foe with an ashen spear, bold and generous,
The torment of the war, sure of conquest,
Was *Urien* with the fiery grasp.

(*a*) See some account of him in the Life of *Llywarç*.—He was one of the greatest encouragers of the Bards of his age; especially of *Taliesin*; and of *Tristvardd*, his domestic bard, none of whose works have reached our time. *Taliesin* enumerates ten great battles fought by *Urien*, against the *Saxons*; and he was slain treacherously about the year 567.

(*b*) In the original *Ynbwç*, or the *Ashen Thruster*; and which is also a proper name of men; and it has been taken by some to be so in this poem; but by taking into consideration all the passages wherein the word occurs, it seems most natural to take it in the sense as if the Bard was addressing his spear, and bent on revenging the death of his friend.

(*c*) *Eryr Gâl*, in the original: *Gâl* signifies a *Gaul*, and also an enemy; thus it seems that the *Belgic Gauls* were the earliest, and greatest molesters of the *Cymry*; hence a *Gaul* and an enemy were considered as synonymous.

Gavael Eryr Gâl ŷn hwç (*a*)
Berçen enawr,
Cell llyr, cain ebyr gwyr glawr.

Pen a borthav o vy nhu, (*b*)
Bu cyrçyniad rhwng deu-lu, (*c*)
Mab Cynvarç balç bieuvu!

Pen a borthav ar vy nhu: Pen Urien,
Llary, llyw ei lu; (*d*)
Ac ar ei vron wen fran ddu!

Pen a borthav mywn vy nghrys: pen Urien,
Llary llywiai lys; (*e*)
Ac ar ei vron wen vran ai hŷs!

Pen a borthav i'm neddair, (*f*)
Eryr eçwydd, oedd ni gair; (*g*)
Teyrn-vron treuliad gynniwair. (*h*)

(*a*) *Ll. Du.* Eryr gal unhuch berchen enaur
Kell llyr ebyr guyl glaur.
(*b*) *Ll. Du.* Pen a borthav a untu; neu, a bu tu.
Ll. Coç. Pen a borthav a ynty.
(*c*) *Ll. Du.* By kyrch ynat rug deutu.
(*d*) *Ll. Du.* Pen a borthav ar vyntu
Pen Urien llary llyu eilu.
(*e*) *Ll. Coç.* Llary llyw eu llys.
(*f*) *Ll. Coç.* Fedeir.
(*g*) *Ll. Du.* Yryr echwydd aedd vugeil; neu, yrrechwyd, &c.
Ll. Coç. Yr erechwydd aedd nu geil.
(*h*) *Ll. Coç.* Genweir.

The *Eagle* of *Gâl* holds the puſher of the ſpear's
Soul in poſſeſſion,
In the cell of the water of the ſmooth inlets with green ſurface. (*a*)

I bear by my ſide a head,
That has been an aſſaulter between two hoſts—
The ſon of *Cynvarç*, magnanimous he has been! (*b*)

I bear by my ſide a head: the head of *Urien*,
The mild leader of his army.—
And on his white boſom the ſable raven is perch'd!

I bear in my ſhirt a head: the head of *Urien*,
That governed a court with mildneſs:—
And on his white boſom the ſable raven doth glut.

A head I bear in my hand,
He that was a ſoaring eagle, whoſe like will not be had;
His princely breaſt is aſſailed by the devourer (*c*)

(*a*) This ſtanza begins with *Eryr Gâl*, like the preceding; but it is here rendered in a contrary ſenſe; which is right is very doubtful. This laſt ſtanza is very obſcure altogether; and ſeemingly incomplete in the middle line.

(*b*) The preceding part of the Elegy breathes revenge, but here it changes to lament the fate of *Urien*. It ſeems that *Llywarç* ſecured the head of his friend; if he actually did ſo, what was the intention? Does it not allude to ſome cuſtom peculiar to the Britons?

(*c*) This Elegy has ſuffered by tranſcribing, as may be ſeen by the various readings; but whether the reading adopted is the beſt, muſt be left to the Welſh critics, without a tranſlation, left the Engliſh reader ſhould be tired with trifles.

Pen a borthav tu morddwyd,
Oedd ysgwyd ar ei wlad, oedd olwyn yn nghâd,
Oedd cledyr cywlad (*a*) rhwydd. (*b*)

Pen a borthav ar vy nghledd,
Gwell ei vyw, nog yt ei vedd;
Oedd dinas i henwredd. (*c*)

Pen a borthav o Godir Pènawg, (*d*)
Pellyniawg ei luÿdd: (*e*)
Urien geiriawg glodrydd.

Pen a borthav ar vy ysgwydd,
Ni'm arvollai waradwydd—(*f*)
Gwae vy llaw, lladd vy arglwydd!

Pen a borthav ar vy mraiç,
Neus gorug o dir Brynaiç; (*g*)
Gwedy gwawr gelorawr veirç.

Pen a borthav yn angad vy llaw,
Llary udd llywiai wlad; (*h*)
Pen post Prydain ryallad.

(*a*) *Ll. Du.* Oedd cledyv cad cywlad; neu, Oed cledyr cad cywlad.
(*b*) *Ll. Coç.* Oedd ysgwyd ar ei wlad,
Oedd owyn ynghad cywlad rwydd.
(*c*) *Ll. Du.* Gwell y vyu noc yt y ved
Oedd dinas y henured.
(*d*) Neu, Godir pennauc; neu, Gorddir pennog.
(*e*) *Ll. Du.* Penllynyawc y luyd.
(*f*) *Ll. Coç.* Ny marfyllai wâr at wydd.
(*g*) *Ll. Coç.* Nys goruc o dir Bryneich.
(*h*) *Ll. Du.* Llaryud llywyei wlat.
Ll. Coç. Llarywydd llyw ei wlad.

I bear by the ſide of my thigh a head,
That was the ſhield of his country, and a wheel in battle,
That was the prompt defender of his neighbourhood.

I bear a head on my ſword;
Better his being alive, than to thee his mead;
He was a caſtle to old age.

I bear a head from the bordering land of *Pénawg*, (*a*)
Widely extended was his warfare :—
Urien, the eloquent, whoſe fame went far!

A head I bear on my ſhoulder,
That would not bring on me diſgrace—
Woe to my hand, (*b*) that my lord is ſlain!

A head on my arm I bear,
He that overcame the land of *Brynaiç*, (*c*)
But after the fierce onſet comes the ſteeds with biers.

A head I bear in the graſp of my hand,
Of a chief who mildly governed a country;
The head, and moſt powerful pillar of *Britain*.

(*a*) *Urien* was ſlain beſieging *Deoderic* in the iſle of *Medçant*; ſome ſmall iſland on the coaſt, ſouth of the *Forth*; and *Penawg* might be the headland, to which it was contiguous.

(*b*) A common exclamation amongſt the Britons.

(*c*) The ancient principality of *Bernicia* comprehended a tract of hilly country, as the name implies, beginning north about the *Picts Wall*, and extending ſouthward into *Yorkſhire*. It was a part of the territory of a people in the time of the *Romans* called *Brigantes*, that is, *Brigantwys*, or the people of the uplands.

Pen a borthav o du pawl,
Pen Urien, udd dragonawl;
A çyd dêl dydd brawd, ni'm tawr!

Pen a borthav a'm porthes;
Neud adwen nad arvylles, (a)
Gwae vy llaw, lle 'm digones!

Pen a borthav o dy Rhiw, (b)
Ac ei enau ewynvriw gwaed—(c)
Gwae Reged o heddiw!

Ni thyrvis vy mraiç; rhygarddwys vy ais; (d)
Vy nghalon neu'r dòres? (e)
Pen a borthav a'm porthes!

Y gelain veinwen a oloir heddiw, (f)
A dan bridd a main—
Gwae vy llaw, lladd tâd Owain!

Y gelain veinwen a oloir heddiw,
Ynmhlith pridd a derw—
Gwae vy llaw, lladd vy nghevynderw!

(a) *Ll. Du.* Neut atuen nat ar vylles.
Ll. Coç. Neud adwen nad yrfylles.

(b) *Ll. Du.* O dy Riu.
Ll. Coç. O ddu Riw.

(c) *Ll. Du.* Ac y eneuriw gwaet.
Ll. Coç. Ac y eneu ewynrhiw gwaid.

(d) *Ll. Du.* Ny thyr vis vymbreich rygarduys vy eis.
Ll. Coç. Ny thyrrwys fy mreich rygarddwys fy ais.

(e) Neu, Neut dorres; neu, Neur dorreis.

(f) A oleuir heddyw. *R. Thomas.*

I bear a head on a pole,
The head of *Urien*, the magnificent chief:
And ſhould the day of judgment come, it concerns me not!

I bear a head that ſupported me;
Is there any known but he welcomed?—
Woe to my hand, gone is he that gave me content!

I bear a head from the *Rhiw*, (*a*)
With his lips foaming with blood—
Woe to *Reged* (*b*) from this day!

My arm has not flagg'd; but my boſom is greatly troubled;
Ah, my heart! is it not broken?—
A head I bear that was my ſupport!

The delicate white corpſe will be interr'd this day,
Under earth and ſtones.—
Woe to my hand, that the father of *Owain* is ſlain!

The delicate white corpſe will be covered over this day,
Amongſt earth and oak—
Woe my hand, that my couſin is ſlain!

(*a*) The declivity, or aſcent: many places are ſo called; and here it ſeems to be the name of a place.

(*b*) The patrimony of *Urien*: one of the four parts into which *Cumbria* was then divided; and it ſeems to have been the north eaſt diviſion.

Y gelain veinwen a oloir heno,
A dan vain ai dewid (*a*)
Gwae vy llaw, llam rym tyngid ! (*b*)

Y gelain veinwen a oloir heno
Ynmhlith pridd a thywarç :—
Gwae vy llaw, lladd mab Cynvarç !

Y gelain veinwen a oloir heddiw
Dan weryd ac arwydd :—
Gwae vy llaw, lladd vy arglwydd !

Y gelain veinwen a oloir heddiw
A dan bridd a thywawd :
Gwae vy llaw, llam rym daerawd !

Y gelain veinwen a oloir heddiw,
A dan bridd a main glâs :—
Gwae vy llaw, llam rym gallas ! (*c*)

Y gelain veinwen a oloir heddiw,
A dan bridd a dynad :—
Gwae vy llaw, llam rym gallad !

Anoeth byd brawd bu yn cynnull ; (*d*)
Am gyrn buelyn am drull, (*e*)
Rhebydd viled Reged dull. (*f*)

(*a*) Neu, Aedeuit; neu, a dewyd.
(*b*) Neu, Llad rym tyghit; neu, Llamrym tynged.
(*c*) *Ll. Du.* Llam ryn gallas.
(*d*) *Ll. Du.* Annoeth byd braut buyn kynnull.
Ll. Coç. Annoeth bydd brawd yn cynnydd.
(*e*) *Ll. Coç.* Amgyrn buelyn am drull.
(*f*) Rebyd vilet (neu, wyled) Reget dull.

The delicate white corpſe will be covered this night;
Under ſtones will he be left—
Woe my hand, what a ſtep has fate decreed me!

The delicate white corpſe will be interr'd this night,
Amidſt earth and green ſods;—
Woe my hand, that the ſon of *Cynvarç* ſhould be ſlain!

The delicate white corpſe will be interr'd this day,
Under the green-ſward with a tumulus;—
Woe my hand, that my lord is ſlain!

The fair white corpſe will be interr'd this day
Under earth and ſand—
Woe my hand, the ſtep that is decreed to me!

The fair white corpſe will be interr'd this day,
Under earth and blue ſtones:—
Woe my hand, the ſtep that befel me!

The fair white corpſe will be covered this day
Under earth and nettles:—
Woe my hand, that ſuch a ſtep could have happened to me!

A maſter-feat of the world (*a*) the brother has been in purſuit of; (*b*)
For the horns of the buffalo, for a feſtive goblet,
He was the depredator with the hounds in the covert of *Reged!*

(*a*) Or perhaps, more literally, *the bidden*, or *myſterious thing of the world*; any great exploit a warrior was to accompliſh to eſtabliſh his character. In the age of chivalry the *Anoethau* came to ſignify the impoſſibilities that were enjoined to be performed by the knights of rom nce.

(*b*) *The brother has been in purſuit of.*—Meaning *Urien*; as he was the brother of *Eurddyl*, whom the bard addreſſes here.

Anoeth byd brawd bu yn cynnwys, (a)
Am gyrn buelyn amwys, (b)
Rhebydd viled Regedwys. (c)

Handid Eurddyl avlawen henoeth, (d)
A lluofydd amgen:
Yn Aber Lleu lladd Urien!

Ys trift Eurddyl o'r drallawd heno,
Ac o'r llam a'm daerawd (e)
Yn Aber Lleu lladd ei brawd!

Dyw Gwener gwelais i ddiwyd mawr, (f)
Ar vyddinawr bedydd; (g)
Haid heb vodrydav hy bydd. (h)

Neu'm rhoddes i Run ryvelvawr (i)
Cant haid, a çant yfgwydawr?
Ac un haid oedd well pell mawr. (k)

(a) *Ll. Coç.* Anoeth bydd (neu, byd) brawd bu yn cynnwys.
(b) *Ll. Coç.* Amgyrn buelyn a mwys.
(c) *Ll. Coç.* Rhebydd filed Rhegethwys.
Ll. Du. Rhebyd vilet regeduis (neu, rededwys.)
(d) *Ll. Du.* Handit euyrdyl (neu, evyrddyl) avlauen.
(e) *Ll. Coç.* Yn Aber Lley lladd *Urien.*
(f) Ac or ilam amdaerawt.
(g) *Ll. Du.* Gweleis y divyd mawr; neu, difydd; neu ddinydd mawr.
Ll Coç. Gweleis i ddiwyd mawr.
(h) Neu, bedit, neu bedydd, neu hubydd. *Ll. Du.*
(i) *Ll. Du.* Heid heb vodrydav.
Ll. Coç. Heid heb fodrydau hy byd.
(k) Neu ryvedliawr; neu, rhyfeddfawr; neu rhyfeddliawr
(l) *Ll. Coç.* Ac un oedd well pell mawr.

A master-feat of the world the brother has eagerly sought;
For the equivocal horn of the buffalo, (*a*)
He was the chacer with the hound with the men of *Reged!*

Eurddyl (*b*) will be joyless this night,
Since the leader of armies is as if he was not:—
In *Aber Lleu Urien* has been slain!

Eurddyl will be sorrowful from the tribulation of this night,
And from the fate that is to me befallen:
That her brother should be slain at *Aber Lleu!*

On Friday I saw great anxiety
Amongst the baptised embattled hosts;
Like a swarm without a hive, bold in despair.

Were there not given to me by *Rhun*, (*c*) greatly fond of war,
A hundred swarms, and a hundred shields?
But one swarm was better far than all.

(*a*) *Equivocal horn of the buffalo*—Alluding to the two uses made of the horn: To sound the alarm of war; and to drink the mead at feasts.

(*b*) Sister to *Urien*, married to *Elifer Gosgordd-vawr*, or *Elifer* with the great Clan; a prince of a district in the neighbourhood of *Edinburgh*.

(*c*) This *Rhun* cannot be the base son of *Maelgwn*; as *Maelgwn* was alive at this period, though he survived *Urien* but a short time; he died in 568. *Urien* dying before *Maelgwn*, the government could not be claimed by *Elidyr Mwynvawr* in right of his wife *Eurgain*, the daughter of *Maelgwn*, till some time after; and it was that claim which occasioned the expedition of *Rhun ab Maelgwn* into the north. This shews that the *Rhun* mentioned in the Elegy, must be another: the same, probably, as *Rhun Rhyveddvawr*, in *Gutyn Owain's* Pedigrees; where he is made the son of *Einiawn ab Magwyg Glôf, ab Cenau ab Coel Godebawg*; and father to *Perwair*, wife to *Rhun* the son of *Maelgwn*.

Neu'm rhoddes i Run rwyv iolydd cantrev, (*a*)
A çant eidionydd; (*b*)
Ac un rodd oedd well nog ydd, (*c*)

Yn myw Rhun, rheawdyr dihedd, (*d*)
Dyrain enwir enbydedd; (*e*)
Heiyrn ar veirç enwiredd.

Mor yw, gogwn, vy anav; (*f*)
Arglyw pob un yn mhob hâv:
Ni wyr neb nebawd arhav. (*g*)

Pwyllai Dunawd, (*h*) varçawg gwain,
Er eçwydd (*i*) gwneuthur celain,
Yn erbyn crysaid Owain. (*k*)

Pwyllai Dunawd, (*l*) ydd presen,
Er eçwydd (*m*) gwneuthur cadwen,
Yn erbyn cyvrysedd Pasgen.

(*a*) *Ll. Coç.* Rhwysydydd cantref.
(*b*) *Ll. Du.* A chant eudyonyd.
(*c*) *Ll. Du.* Ac un (rod) oedd uell nogyd.
(*d*) Neu rheawdyr dyhedd; neu, creaudyr dyhed.
(*e*) *Ll. Du.* Dyrein enwir eu byded (neu, enbydded.)
Ll. Coç. Direin enwir eu bydedd.
(*f*) *Ll. Du.* Mor vi gogun vy anaf.
Ll. Coç. Mor yw gogwn fy arnaf (neu, arwaf)
(*g*) Neu, arnaf.
(*h*) Neu, Pwyllic Dunawd; neu, Pyllei Dunawd.
(*i*) Neu, Erechwydd.
(*k*) Neu, crysoedd Owein; neu, cyfrysedd Owain.
(*l*) Neu, Pwyllic Dunawd.
(*m*) Neu, Erechwydd.

Were there not given to me by *Rhun*, the celebrated chief, a *Cantrev*,
And a hundred lowing kine?
But one gift was better far than those.

In the life-time of *Rhun*, the peaceless wanderer,
The unjust will wallow in dangers:
May there be fetters of iron on the steeds of rapine.

The extreme I know of my trouble;
It is what all will hear, in every season of warfare:
No one hath known a greater scene of violence.

Dunawd, (*a*) the knight of the warring field, would fiercely rage,
With a mind determined to make a dead corpse,
Against the quick onset of Owain. (*b*)

Dunawd, the hasty chief, would fiercely rage,
With mind elated for the battle,
Against the conflict of *Pasgen*. (*c*)

(*a*) Called in the Triades one of the three pillars of battle of the isle of Britain; the other two were *Cynvelyn Drwsgyl*, and *Urien* the son of *Cynvarç*.

"Tri phost Câd ynys Prydain; Dunawd vab Pabo, Cynvelyn
"Drwsgyl, ac Urien vab *Cynvarç*. TRIOEDD.

Pabo, the father of *Dunawd*, obtained the title of *Post Prydain*, or Pillar of *Britain*, from his great valour in fighting against the *Scots* and *Picts*: He was the son of *Mor ab Cenau ab Coel Godebawg*, grandfather of *Constantine* the great: *Pabo* built a church in *Anglesey*, called after him *Llanbabo*; where his tomb was opened in the reign of *Charles* II. *See the Inscription in Rowl. Mon. Antiq. Ed.* 2. *p.* 151.

(*b*) Eldest son of *Urien*.

(*c*) Third son of *Urien*.

Pwyllai Wallawg, marçawg trin,
Er eçwydd (*a*) gwneuthur dyvin,
Yn erbyn cyvrysedd Elphin.

Pwyllai Vran, vab y Mellyrn, (*b*)
Vu'n dïol i losgi vy ffyrn; (*c*)
Blaidd a vygai wrth ebyrn. (*d*)

Pwyllai Vorgant, ev a'i wyr,
Vu'n dïol i losgi vy nhymmyr; (*e*)
Llug a gravai wrth glegyr. (*f*)

Pwyllais i, pan lâs Elgno;
Frowyllai lavyn a reiddio Pyll, (*g*)
A phebyll o'i vro.

Eilwaith gwelais, gwedy gweithien, (*h*)
Aur ysgwyd ar ysgwydd Urien: (*i*)
Bu ail yno Elgno hen.

Ar ereçwydd ethyw gwallt, (*k*)
O vraw marçawg ysguall; (*l*)
A vydd wrth Urien arall! (*m*)

(*a*) Neu, Erechwydd.
(*b*) *Ll. Du.* Melsyrn; neu, melhyrn.
(*c*) *Ll. Du.* Vyn Dihál llosgi uy ffyrn.
(*d*) *Ll. Du.* Bleid ullgei (neu, fu gal; neu, milgi) wrth Ebyrn.
(*e*) *Ll. Du.* Uyn dihol llosgi uyn tymyr.
(*f*) *Ll. Du.* Llye a gravei wrth Glegyr.
(*g*) *Ll. Du.* Ffrouyllei lavyn o reidyo Pyll.
Ll. Coç. Ffrowylle lafyn ar eiddo Pyll.
(*h*) *Ll. Du.* Gweleis i gwedy gweithieu.
(*i*) *Ll. Du.* Uryein.
(*k*) *Ll. Du.* Ar erethuyd (erechuyd) ethyw guallt (guall.)
(*l*) Neu, Ysgueill; neu, ys gweill.
(*m*) *Ll. Coç.* A fydd fyth Urien arall.

Gwallawg, the knight of tumult, would violently rave,
With a mind determined to try the ſharpeſt edge,
Againſt the conflict of *Elphin*. (*a*)

Bran, the ſon of *Mellyrn*, would violently rave,
That collected an army to burn my ovens;
He was a wolf ſmothered by his own load.

Morgant, (*b*) and his men, would fiercely rage,
Who collected a hoſt to burn my lands;
He was like a mouſe ſcratching againſt a rock.

My fury alſo raged, when *Elgno* fell;
Terribly rapid moved the blade when lifted up by *Pyll*, (*c*)
Whilſt a tent ſtood in his country.

A ſecond time I ſaw, after that conflict,
A golden ſhield on the ſhoulder of *Urien*;
There again befel the fate of old *Elgno*.

The hair briſtled up anend,
With the fear of the blood-ſpilling knight:
Will there ever be another to match with *Urien*!

(*a*) Fifth ſon of *Urien*.

(*b*) This probably is the *Morgant*, by whoſe inſtigation *Urien* was murdered.

(*c*) The ſecond ſon of *Llywarç*.

Ys moel vy arglwydd er evras gwrth, (*a*)
Ni's câr cedwyr ei gâs; (*b*)
Lliaws gwledig rhydreulias

Angerdd Urien is, agro gènyv; (*c*)
Cyrçyniad yn mhob bro,
Yn wysg Llovan Llawddifro. (*d*)

Tawelawel, ti hirglyw! (*e*)
Odid a vo moledyw,
Nam Urien, cen nid yw!

Llawer ci geilig, a hebawg wyrenig,
A lithiwyd ar y llawr,
Cyn bu Erlleon llawedrawr. (*f*)

Yr aelwyd hon a'i goglud gawr, (*g*)
Mwy gorddyvnasai ar ei llawr
Mêdd, a meddwon eiriawr! (*h*)

Yr aelwyd hon neu's cudd dynad!
Tra vu vyw ei gwarçeidwad,
Mwy gorddyvnasai eirçiad!

(*a*) *Ll. Coç.* Ys moel yn fy arglwydd yr (ys) euras gwrth,
(*b*) *Ll. Du.* Nys car cadwyr y gas.
(*c*) Neu, Ys a gro (agro) gennyv.
(*d*) *Ll. Du.* Yn uisc lovan law diffro.
(*e*) *Ll. Du.* Tauel auel ty hirglyu.
(*f*) *Ll. Du.* Cyn by Erlleon llauedraur.
Ll. Coç. Cyn y bu Erlleon Llyweddriawr.
(*g*) *Ll. Coç.* Ae goglyd gawr; neu, ai goglud gawr.
(*h*) *Ll. Coç*, Eiriawl.

Tho' decapidated be my lord, yet from his manly youth, till now
The warriors loved not his refentment;
Many fovereigns has he confumed.

The fiery breath of *Urien* is ftill'd, I am affail'd by grief;
There is commotion in every region
In fearch of *Llovan*, with the detefted hand. (*a*)

Silent breathing gale, long wilt thou be heard!
There is fcarcely another deferving praife,
Since *Urien* is no more!

Many a dog that fcented well the prey, and aerial hawk,
Have been trained on this floor
Before *Erlleon* became polluted.

This hearth, deferted by the fhout of war,
More congenial on its floor would have been
The mead, and loquacious drunken warriors!

This hearth, ah, will it not be covered with nettles?
Whilft its defender lived,
More congenial to it was the foot of the needy petitioner.

(*a*) This act by *Llovan Llawddifro* is recorded in the Triades, one of the three villainous murders of *Britain*; the other was committed by *Eiddyn* the fon of *Eirygan*, who flew *Aneurin*, monarch of the bards; and the third by *Llawgad Trwm Bargawd Eiddyn*, on *Avaon*, the fon of *Taliefin*.

Yr aelwyd hon neu's cudd glesin!
Yn myw Owain ac Elphin;
Breuasai ei phair breiddin.

Yr aelwyd hon neu's cudd callawdyr llwyd,
Mwy gorddyvnasai am ei bwyd
Cleddyval dywal diarswyd!

Yr aelwyd hon neu's cudd caen vieri, (b)
Coed cynneuawg oedd iddi: (c)
Gorddyvnasai Reged roddi!

Yr aelwyd hon neu's cudd drain, (d)
Mwy gorddyvnasai ei çyngrain
Cymmwynas cyweithas Owain!

Yr aelwyd hon neu's cudd myr, (f)
Mwy gorddyvnasai babir gloyw,
A çyveddau cywir!

Yr aelwyd hon neu's cudd tavawl; (g)
Mwy y gorddyvnasai ar ei llawr,
Mêdd, a meddwon eiriawl!

Yr aelwyd hon neu's cladd hwç;
Mwy gorddyvnasai elwç gwyr,
Ac am gyrn cyveddwç! (h)

(a) *Ll. Du.* Berwassei ei phair breiddin.
(b) *Ll. Du.* Neus cud cein vieri coed.
(c) *Ll. Du.* Cynnevaut oed idi.
(d) *Ll. Coç.* Yr aelwyd hon sai ddrein.
(e) *Ll. Coç.* Cymmwynas, cymdeithas Owein;
(f) Neu, Neus cyd myr.
(h) *Ll. Coç.* Neus cyd tafawl.
(i) *Ll. Coç.* Aç amgyrn cyfeddwch.

This hearth, will it not be covered with the green sod!
In the lifetime of *Owain* and *Elphin*,
Its ample pot boil'd the prey taken from the foe.

This hearth, will it not be covered with musty toad-stools,
Around the viands it prepared, more cheering was
The clattering sword of the fierce dauntless warrior!

This hearth, will it not be overgrown with spreading brambles!
Till now logs of burning wood lay on it,
Accustomed to prepare the gifts of *Reged!* (*a*)

This hearth, will it not be covered with thorns!
More congenial on it would have been the mixed group
Of *Owain*'s social friends, united in harmony.

This hearth, will it not be covered over by the ants!
More adapted to it would have been the bright torches,
And harmless festivities!

This hearth, will it not be covered with dock leaves!
More congenial on its floor would have been
The mead, and the talking of intoxicated warriors.

This hearth, will it not be turned up by the swine!
More congenial to it would have been the clamour of men,
And the circling horns of the banquet.

(*a*) The original of this passage is rather equivocal; as it might be rendered, the gifts bestowed by *Urien*; however it is intended, in the translation to signify the contrary; or the gifts, and contributions of the country of *Reged* to their prince.

Yr aelwyd hon neu's cladd cywen;
Ni's eiddiganai angen, (*a*)
Yn myw Owain, ac Urien!

Yr ystwfwl hwn, a'r hwn draw,
Mwy gorddyvnasai amdanaw
Elwç llu, a llwybyr anaw! (*b*)

(*a*) *Ll. Coç.* Ni eiddiganei angen.
(*b*) *Ll. Coç, a'r Ll. Du.* A Lluybyr arnaw.

This hearth, will it not be ſcratched up by fowls!
It never experienced a ſcarcity,
While *Owain*, and *Urien* lived!

This buttreſs here, and that one there,
More congenial around them would have been
An army's clamour, and the path of melody!

TRIBANAU.

CALANGAUAV caled grawn,
Dail ar gyçwyn, llynwyn llawn:—
Y bore cyn noi vyned,
Gwae a ymddiried i eſtrawn!

Calangauav cain gyvrin,
Cyvred awel a drychin:
Gwaith celwydd yw celu rhin.

Calangauav cul hyddod,
Melyn blaen bedw, gweddw havod:
Gwae a haedd mevyl er byçod!

Calangauav crwm blaen gwryſg:
Gnawd o ben diried dervyſg;
Lle ni bo dawn ni bydd dyſg.

Calangauav garw hin,
Annhebyg i gyntevin:
Namwyn Duw nid oes dewin.

Calangauav caled cras,
Purddu bran, buan o vras:
Am gwymp hen çwerddid gwên gwâs.

Calangauav llwm goddaith,
Aradyr yn rhyç, ŷç yn ngwaith:
O'r cant odid cydymmaith.

TRIPLETS.

ON All Saints' Day hard is the grain,
The leaves are dropping, the puddle is full:—
At ſetting off in the morning,
Woe to him that will truſt to a ſtranger!

On All Saints' Day, a time of pleaſant goſſipping,
The gale and the ſtorm keep equal pace:
It is the labour of falſehood to keep a ſecret.

On All Saints' Day the ſtags are lean,
Yellow are the tops of birch, deſerted is the ſummer dwelling:
Woe to him who for a trifle deſerves a curſe!

On All Saints' Day the tops of the branches are bent:
In the mouth of the miſchievous diſturbance is congenial;
Where there is no natural gift there will be no learning.

On All Saints' Day bluſtering is the weather,
Very unlike the beginning of the paſt fair ſeaſon:
Beſides God there is none who knows the future.

On All Saints' Day 'tis hard and dry,
Doubly black is the crow, quick is the arrow from the bow:
For the ſtumbling of the old the looks of the youth wear a ſmile.

On All Saints' Day bare is the place where the heath is burnt,
The plough is in the furrow, the ox at work:
Amongſt a hundred 'tis a chance to meet a friend.

CANU MAENWYN.

MAENWYN tra vum i'th oed;
Ni ſethrid vy llen i â throed;
Nid erddid vy nhir i heb waed.

Maenwyn tra vum i'th erbyn,
A'm ieuenctid i'm dylyn,
Ni thorai goſail vy nhervyn. (*a*)

Maenwyn tra vum i'th erlid,
Yn dylyn vy ieuenctid,
Ni çarai goſail vy ngwythlid. (*b*)

Maenwyn tra vum i evras,
O ddylyn dywal galanas, (*c*)
Gwnawn weithred gwr cyd byddwn gwas. (*d*)

Maenwyn, meidyr di yn gall; (*e*)
Angen ceſſail ar wall; (*f*)
Ceiſied Vaelgwn vaer arall.

(*a*) *Ll. Coç.* Ni thorrei gaſſeil ſyn terſyn.
(*b*) *Ll. Coç.* Ni charei geſſeil ſy ngwythlid.
Ll. Du. Ni charei goſſail uy ngwrthlit.
(*c*) *Ll. Du.* *Oedvli* dywal galanas.
(*d*) *Ll. Coç.* Tra byddwn gwas.
(*e*) Neu, Meddir, medr, meidr, medhyr di yn gall.
(*f*) *Ll. Du.* Anghen cyſſweid (kyſſyeil) ar wall.
Ll. Coç. Angen cyſſeil ar wall.

TO MAENWYN. (a)

MAENWYN, when I was of thy age,
My garment ſhould not be trodden under foot,
My land ſhould not have been ploughed without blood.

Maenwyn, when I was in thy condition,
With youth attendant on me,
The outlaw would not have broken my boundary.

Maenwyn, whilſt I was as thou art,
Following the courſe of my youth,
The enemy loved not the fury of my reſentment.

Maenwyn, whilſt I was in the bloom of youth,
Addicted to fierce ſlaughter,
I performed the part of a man, though but a boy.

Maenwyn, take thy aim diſcreetly;
Or through neceſſity, inſtead of a heedleſs guardian,
Let *Maelgwn* provide another mayor. (b)

(a) An exhortation to *Maenwyn*, a young warrior, who it ſeems had been commanded to capitulate, and deliver up his arms. *Llywarç* endeavours to encourage him to reſiſt the offer, and ſhew his fidelity to *Maelgwn*.

(b) The original is *Maer*; of the ſame import as the Engliſh bailiff; the head officer of a town, diſtrict, or farm.

Vy'm dewis i gyvran, (*a*) a'i gaen arnaw,
Yn llym, megis draen;
Nid over gniv i'm hogi maen.

Anreg rym gallad o Ddyfryn Mewyrniawn, (*b*)
Yn nghudd yn nghelwrn:
Haearn llym llaes o ddwrn.

Boed bendigaid yr anghysbell wraç,
A ddywed o ddrws ei çell: (*d*)
Maenwyn nag addaw dy gyllell.

(*a*) *Ll. Du.* Vyn deuis i gyvran.
Ll. Coç. Vym dewis gyvran.
(*b*) *Ll. Coç.* Anrheg rym gall o Ddyffryn Meitniawn.
Ll. Du. Anrhegyn ryn gallad o Ddyffryn.
(*c*) *Ll. Du.* A dynaut o drus y chell.

My choice is to have a portion, with its ſheath on it,
And ſharp-pointed as a thorn;
It is not labour loſt for me to whet a ſtone. (*a*)

A preſent was beſtowed on me, from the vale of *Mewyrnion*,
Concealed in a caſe;
It was a keen iron far projecting from the hand. (*b*)

Bleſſed be the ſolitary old hag,
That ſaid from the door of her hut—
"*Maenwyn*, do not deliver up thy whittle."

(*a*) This ſeems intended as a pun upon the name of the youth. *Maenwyn* implies—*having the nature*, or *hardneſs of a ſtone*; and ſtill the Poet thought that the *ſtone* that he was ſpeaking of wanted a little more hardening.

(*b*) A ſword is here deſcribed; but the name deſignedly omitted.

ENGLYNION DUAD.

BID coç crib ceiliawg, bid anianawl
Ei lev, o wely buddugawl:
Llawenydd dyn Duw ai mawl.

Bid lawen meiçiad (*a*) wrth uçenaid gwynt;
Bid tawel yn delaid; (*b*)
Bid gnawd avlwydd ar ddiriaid.

Bid gyhuddawg ceisiad, bid gniviad gwyd, (*c*)
A bid gynnwys dillad:
A garo bardd bid hardd roddiad.

Bid lew unben, a bid awy vryd, (*d*)
A bid vlaidd ar vlaidd ar adwy; (*e*)
Ni çeidw wyneb ar na roddwy. (*f*)

Bid vuan redaint yn ardal mynydd;
Bid yn ngheudawd oval;
Bid anniwair anwadal.

Bid amlwg marçawg, bid ogelawg lleidyr,
Twyllid gwraig oludawg:
Cyvaillt blaidd bugail diawg.

(*a*) Neu, Meichieu.
(*b*) Neu, Bit tauel yndileit.
(*c*) Neu, Bit gnifgat guyd; neu, Gnifyat guyd, (gwydd.)
(*d*) *Ll. Coç.* Bit avuy unben a bit leu.
(*e*) Neu, A bit lleiniad yr ardwy.
(*f*) Neu, Ni cheidw ei wyneb ni roddwy.

SATIRICAL TRIPLETS. (a)

LET the cock's comb be red, naturally loud be
His voice, from his triumphant bed:
Man's rejoicing God will commend.

Let the ſwine-herd be merry at the ſighing of the wind; (b)
Let the ſilent appear graceful;
Let the miſchievous be accuſtomed to misfortune.

Let the bailiff impeach, let evil be a tormentor;
May garments be full and ample:
He that loves a bard let him be a generous giver.

Let a prince be brave, with a mind enlarged,
And let him be a wolf againſt a wolf on the breach;
He will not ſhew his face that will not give.

Fleet let the racers be on the mountain ſide;
Let care be in the boſom;
Unchaſte let the inconſtant be.

The knight, conſpicuous let him be, and the thief be ſneaking,
The woman that is rich may be deceived;
The friend of the wolf is the lazy ſhepherd.

(a) Theſe are moſtly proverbial ſayings, here connected together by the metres of the ſtanzas.
(b) Becauſe then the ſwine would have acorns without his being at any trouble.

Bid gwir baglawl, bid ryngyngawd gelwydd; (*a*)
Bid vab lleen yn çwannawg: (*b*)
Bid anniwair daueiriawg.

Bid gwrm biw, a bid llwyd blaidd;
Esgud gorwydd i ar haidd;
Gwesgyd gwawn-grawn yn ei wraidd. (*c*)

Bid grwm byddar, bid trwm cau;
Esgud gorwydd yn nghadau;
Gwesgyd gwawn-grawn yn adneu.

Bid aha! byddar, bid anwadal ehud;
Diriaid bid ymgeingar; (*d*)
Dedwydd, ar a'i gwŷl a'i câr.

Bid dwvyn llyn, bid llym gwaywawr;
Bid gran clav glew wrth awr: (*e*)
Bid doeth dedwydd, Duw a'i mawr. (*f*)

Bid llym eithin, bid dysgethrin drud;
A bid eddain alltud;
Bid çwannawg ynvyd i çwerthin. (*g*)

(*a*) Neu, Bid gwir baglawl, bid rygyngawd gorwydd.
(*b*) Neu, Bid val llen yn chwannawg.
Bed amlwg marçawg, bid redegawg gorwydd.
(*c*) Neu, Guescyt guangraun yn y ureid.
(*d*) *Ll. Coç.* Bid ynvyt ymladgar.
(*e*) *Ll. Coç.* Bit gran clef gleu wrth aur.
Ll. arall. Bid gwanandeu glau wrth awr.
(*f*) Neu, Bid doeth dedwydd, Duw ai nawdd.
(*g*) *Ll. Coç.* Bit evein alldut, bit dysgethrin drut,
Bit çuannauc ynvyt y çuerthin.

Let truth hobble on crutches, let lies fly ſwiftly;
Let the clerical man be covetous; (*a*)
The unchaſte, let him be prevaricating.

Let the cow be brown, and the wolf be grey,
Swift the ſteed fed with barley,
Let the tender grain be preſs'd at the roots.

Let the ſnare be bent, let bonds be heavy;
The horſe nimble in battles;
The tender grain be preſs'd when depoſited in the ground. (*b*)

Let the deaf be dubious, the raſh be fickle;
The miſchievous, let him be wrangling;
The prudent need but be ſeen to be beloved.

Let the pool be deep, the ſpears be ſharp;
Let the eye of the ſick be bold at the ſhout of war;
Let the wiſe be happy, Gŏd commends him.

Let the furze be prickly, let the fierce hurl ruin;
And let the exile wander;
Let the fool be fond of laughter.

(*a*) More literally—Let the ſon of learning be cŏvetous.

(*b*) The concluding line of this, and the preceding ſtanza, ſeem very obſcure.

Bid wlyb rhyç; bid vynyç maç;
Bid gŵyn clav, bid lawen iaç;
Bid çwyrn colwyn, bid wenwyn gwraç. (*a*)

Bid diasbad aeleu, bid ae byddin;
Bid besgitor dyre;
Bid drud glew, a bid rew bre.

Bid wen gwylan, bid van tòn;
Bid hyvagyl gwyar ar òn;
Bid lwyd rew; bid lew calon.

Bid las lluarth; bid diwarth eiriad;
Bid reiniad yn nghyvarth;
Bid wraig ddrwg â mynyç warth.

Bid gogor gan iar, bid trydar gan lew; (*b*)
Bid ynvyd ymladdgar; (*c*)
Bid tòn calon gan alar.

Bid hofder llawer a'i heirç;
Bid wyn twr, bid orun seirç;
Bid lwth çwannawg; (*d*) bid ryngawg cleirç.

Bid anhygar diriaid, bid fêr pob ewaint;
Bid henaint i dylodedd;
Bid addwwyn yn ancwyn medd.

(*a*) *Ll. arall.* Bid çwyrniad colwyn, bid wenwyn gwraç,
Bid cwynfan claf, bid lawen iaç.
(*b*) *Ll. Coç.* Bit gravangauc iar bit trydar leu.
(*c*) *Ll. arall.* Bid oval ar ei car.
(*d*) *Ll. Coç.* Bit lyth chuannauc.

Let the furrow be wet; let bail be frequent;
The fick be complaining, the one in health be merry;
Let the lap-dog fnarl, the old woman let her be peevifh.

Let the hurt cry out, an army be it moving;
Let the well-fed be wanton;
Let the ftrong be bold; and let the hill be flippery.

Let the gull be white, let the wave be loud;
Let the gore be aptly clotted on the afhen fpear;
Let the ice be grey; the heart be bold.

Let the camp be green; let the talkative be reproachlefs;
Let there be pufhing of fpears in the conflict;
The wicked woman let her be with frequent reproaches.

With the hen let there be cackling, let the lion roar;
Let the foolifh be quarrelfome;
Let the heart affailed with grief be broken.

Let beauty be defired by many;
Let the tower be white, let harnefs clatter;
Let the glutton hanker; let the clergy be interceding.

Let the mifchievous be unlovely, youths be they ftrong;
Let old age attend poverty;
In the banquet let the mead be delicious.

Bid çwyrniad colwyn, bid wenwyn neidyr;
Bid noviaw rhyd wrth beleidyr;
Nid gwel[illegible]otwr no'r lleidyr.

Bid gwyrdd gweilgi, bid gorawen tòn;
Bid cwyn pob galarus;
Bid avlawen hen heinus.

A ſnarler let the lap-dog be, and the adder poiſonous;
In paſſing a ford with ſpears, let there be ſwimming;
The adulterer is not better than the thief.

Let the ſea be green, the wave be it with clamour flowing;
Every one oppreſſed with grief let him complain;
Penſive be the old afflicted with pain.

I'R GÔG, YN ABER CUAWG.

GOREISTE ar vryn, aerwyn vy mryd, (*a*)
A hevyd ni'm cyçwyn:
Byr vy nhaith, difaith vy nhyddyn!

Llem awel, llwm benyd er byw, (*b*)
Pan orwifg coed telyw hav; (*c*)
Terydd glav wyv heddyw! (*d*)

Nid wyv enhued, miled ni çadwav; (*e*)
Ni allav ddarymred!—
Tra vo da gan Gôg, caned!

Côg lavar a gân gan ddydd,
Çyvreu eiçiawg yn nolydd Cuawg: (*f*)
"Gwell côrawg na çybydd."

Yn Aber Cuawg yd ganant Gogau,
Ar gangau blodeuawg;
Gwae glav, a'u clyw yn voddawg!

Yn Aber Cuawg Côgau a ganant;
Ys advant gan vy mryd; (*g*)
A'u cygleu na's clwyv hevyd! (*h*)

(*a*) Neu, Goreifle (goreifti) ar vryn, aervryn vym bryt.
(*b*) Neu, Llem auel llum benedyr byu.
(*c*) Neu, Par oruifc coed telyu haf.
(*d*) Neu, Ceryd glaf uyf hedyu.
(*e*) Neu, Neud wyf anhyed milet ny chaduaf.
(*f*) *Ll. Du.* Cyfra eichiawg yn molydd tuawg.
(*g*) Neu, Ys adwant (atvant) gan fy mryd.
(*h*) Neu, Na's clyw hefyd.

TO THE CUCKOO,

IN THE

VALE OF CUAWG, (*a*)

SITTING to reſt on a hill, cruelly inclined is my mind,
And yet it doth not impel me onward;
Short is my journey, and my dwelling wretched!

Sharply blows the gale, it is bare puniſhment to live,
When the trees array themſelves in their ſummer finery;
Violent is my pain this day!

I am no follower of the chace, I keep no hound;
I cannot move myſelf about!—
As long as it ſeemeth good to the cuckoo, let her ſing!

The loud-voiced cuckoo ſings with the dawn,
Her melodious notes in the dales of *Cuawg*:
"Better the liberal than the miſer." (*b*)

By the waters of *Cuawg* the cuckoos ſing,
On the bloſſom-covered branches;
Woe to the ſick, that hears their contented notes!

By the waters of *Cuawg* cuckoos are ſinging;
To my mind grating is the ſound;
Oh, may others that hear not ſicken like me!

(*a*) Some have aſcribed this poem to a *Mabclav ab Llywarç*; who is ſaid to have flouriſhed towards the end of the fourteenth century. But the *Llyvyr Du o Gaervyrddin*, one of the MSS. wherewith it is collated is full as old as that period; and yet in that we ſee it had then ſuffered much by time. *Mabclav* might be an epithet aſſumed by *Llywarç*; and it implies—*Sick for a ſon.*

(*b*) It ſeems that this proverb is to be conſidered as the ſong of the cuckoo.

Neu's endewais i Gôg, (*a*) ar eiddiorwg bren,
Neu'r laeſwys vy nghylçwy;
Edlid a gerais, a gerais neud mwy! (*b*)

Yn y van odduwç llon dâr,
Ydd endewais i lais adar: (*c*)
Côg vàn, côv gan bawb à gâr!

Cethlydd cathyl-voddawg, hiraethawg ei llev,
Taith oddev, tuth hebawg,
Cog vreuer (*d*) yn Aber Cuawg!

Gorddyar adar gwlydd naint, (*e*)
Llewyçyd lloer, oer dewaint,
Crau vy mryd rhag govyd haint!

Gwyn gwarthav naint, dewaint hir—
Ceinmygir pob cywraint:
Dylÿwn pwyth hun i henaint! (*f*)

Gorddyar adar, gwlyb gro,
Dail cwyddid, divryd divro;
Ni wadav, wyv clâv heno!

Gorddyar adar gwlyb traeth,
Eglur nwyvre, ehelaeth tòn:
Gwyw calon rhag hiraeth!

(*a*) Neu, Neus edeueis i Gog.
(*b*) Neu, Edlit a gereis neut muy.
(*c*) Neu, Yr endeueis (edeueis) y leis adar.
(*d*) Neu, Cog vrever.
(*e*) Neu, Gulyt veint; neu, gwld neint.
(*f*) Neu, Dyluyn (dylynn) puyth hun i heint.

Have I not liſtened to the cuckoo, on the tree encircled with ivy?
And did it not cauſe me to hang down my ſhield?
But hateful is what I loved! if I loved, hence ſhall it ceaſe!

On a hill that overlooked the merry oak,
I have liſtened to the ſong of birds—
The loud cuckoo, that is in every lover's thoughts!

Sweet ſongſtreſs with her ſong of content, her voice creates longing;
She is fated to wander;—like the hawk ſcuds
The loud cuckoo by the waters of *Cuawg!*

The birds are clamorous, humid are the hollow glens;
Let the moon reflect her light! cold is the midnight hour;
Outrageous is my mind from the torment of diſorder.

Illuminated is the top of the cliff, in the tedious midnight—
Every ingenious merit is honourably rewarded: (*a*)
I deſerve a little indulgence of ſleep to old age!

The birds are clamorous, the beach is wet;
Let the leaves fall, the exile is unconcerned;
I will not conceal it, I am ſick this night!

The birds are clamorous, the ſtrand is wet,
Clear is the welkin, high ſwells the wave;
The heart is palſied with longing!

(*a*) This is a common proverb; and is introduced here without connection; probably with a view to ſhew diſarrangement of thoughts, ariſing from a delirium.

Gorddyar adar gwlyb traeth,
Eglur tòn, taith ehelaeth: (a)
A grëad yn mabolaeth,
Carwn, pei cafwn etwaeth! (b)

Gorddyar adar ar edrywedd, (c)
Bàn llev cwn yn nifaith;
Gorddyar adar eilwaith.

Cyntevin cain pob amhad! (d)
Pan vrysiant cedwyr i gâd,
Mi nid av, anav ni'm gad!

Cyntevin, cain ar ystre,
Pan vrŷs cedwyr i gadle; (e)
Mi nid av, anav a'm de! (f)

Llwyd gwarthav mynydd, brau blaen ôn,
O ebyr dyhepgyr tòn
Pevyr, pell çwerthin o'm calon!

Assymi heddyw pen y mis,
Yn y westva ydd edewis:
Crau vy mryd, (g) cryd a'm dewis!

(a) Neu, Tuth ehelaeth.
(b) Mae y braiç hwn yn gyntav o'r pennill canlynawl, Yn y Llyvyr Du.
(c) Neu, Gordyar adar orredryuaed.
Neu, Gorddyar adar ar edrywiardd ban.
(d) Neu, cein pob amat.
(e) Neu, Pan vryt ketuyr y gadle.
(f) Neu, Nidaaf anaf am edy.
Neu, Ni nad af anaf amdde.
(g) *Ll. Du.* Crei vymbyt.

The birds are clamorous, the ſtrand is wet;
Bright is the wave, taking its ample range:
That was formed for my youth,
I could love, if again on me beſtowed! (*a*)

Clamorous are the birds on the ſcent of the prey,
Loud is the cry of the dogs in the deſert;
Again clamorous are the birds.

When the harbinger of ſummer comes every varied ſeed is gay,
When the warriors haſten to the conflict,
I do not go, infirmity prevents me!

When the ſummer comes, glorious, on the impatient ſteeds
Seem the warriors, when haſtening to the field of battle;
I ſhall not go, infirmity keeps me back!

Grey is the mountain's brow, the tops of the aſh are brittle;
The diſemboguеing waters impel the fair wave onward;
Far is laughter from my poor heart!

Ah! what a lot is mine this day, but a month is paſt
Since the ſocial feaſt I left:
Diſtracted is my mind—a fever preys upon me!

(*a*) This paſſage is dark in the original; but it ſeems to imply that, if he could be again changed to youth, it would be a pleaſure, notwithſtanding all the misfortunes and viciſſitudes he had experienced in the world.

Amlwg golwg gwyliadur,
Gwnelyd ſyberwyd ſegur:
Crau vy mryd, (*a*) clevyd a'm cûr!

Alav, yn ail mail am vedd,
Nid eiddun dedwydd dyhedd; (*b*)
Amaerwy adnabod amynedd.

Alav, yn ail mail am lâd,
Llithredawr llyry, llon cawad,
A dwvyn rȳd; berwyd bryd brâd!

Berwyd brâd anvad ober: (*c*)
Byddant dolur pan burer,
Gwerthu byçod er llawer.

Berwitor brâd yr anwir; (*d*)
Pan varno Dovydd, dydd hir,
Tywyll vydd gau, golau gwir.

Perygyl yn burthiad cyrçyniad cewig;
Llawen gwyr odduwç llâd;
Crin calav, alav yn eiliad. (*e*)

(*a*) *Ll. Du.* Crei vymbryt.
(*b*) *Ll. Du.* Nyt eidun detuyd dyhed.
(*c*) Neu, Berwyd brad anfad o ber.
(*d*) *Ll. Du. a'r Ll. Coç. Preator preenuir* pan varno dovyd dyd hir
Tyuyll vyd geu goleu guir.
(*e*) *Ll. Du.* Perygyl yn dirthivat (dirthinat) kyrchynyat Kewie.
Ll. Coç. Cerygyl yn dirthiwad Cyrchyfiad Cewig.
(*f*) *Ll. Du.* Llauen guyr o dy uet llat
Crin calav alav yn deilyat.

Quick is the ſight of the centinel;
Let the idle perform acts of complacency;
Diſtracted is my mind, I am conſumed by ſickneſs!

Riches, like a bowl encircling mead, (a)
The contented man of peace will not covet:
Perſeverance is the key to knowledge.

Riches, like a bowl that encircles the cheering beverage,
Glides away, like the ſnake, the refreſhing ſhower,
Or deceives like the deep ford: it ſtirs the mind to treachery!

Treachery ferments every evil deed,
That will be torture, when the time of purifying comes;
It is ſelling a little for much.

Let the wicked be fomenting treachery; (b)
But on that great day, when the Renovator ſhall judge,
Falſhood will be darker ſtill, and truth illuminated.

Danger chaces thoſe who are on their career with chains for captives,
Joyous are men over the beverage;
Frail is the reed, of riches a meet emblem.

(a) The ſenſe of this and the following ſtanza, as it is rendered here, depends upon the way the tranſlator has punctuated the originals; but they might be pointed to mean very differently, their conſtruction being equivocal.

(b) The original of this line is very obſcure from the blunders of tranſcribers; and the ſame may be ſaid of the firſt line of the next ſtanza.

Cygleu dòn drom ei tholo, vàn, (*a*)
Yrhwng graian a gro: (*b*)
Crau vy mryd rhag lledvryd heno!

Osglawg blaen derw, çwerw çwaith òn, (*c*)
Çweg evwr çwerthiniad tòn;
Ni çel grudd gystudd calon!

Ymwng uçenaid a ddywaid arnav, (*d*)
Yn ol vy ngorddyvnaid,
Ni âd Duw dda i ddiriaid! (*e*)

Da i ddiriaid ni ater, (*f*)
Namyn tristyd a phryder: (*g*)
Ni adwna Duw ar à wnêl.

Oedd macwy mabclav, oedd goelin (*h*)
Gyvran yn llys brenin;
Poed gwyl Duw wrth y dewin! (*i*)

O'r a wneler, deryw; (*k*)
Ystyried ar a'i derlly, (*l*)
Câs dyn yman yw câs Duw vry.

(*a*) *Ll. Coç.* Cigleu don drom ith olo fau
(*b*) *Ll. Coç.* Rhwng gran a gro.
(*c*) *Ll. Coç.* Osglod blaen derw chwerw chwerw chweith onn.
(*d*) Neu, A dyvet arnav; neu, A dyfeiad heno.
(*e*) Neu, Da y diryet; neu, y da i diried.
(*f*) *Ll. Du.* Da y diryet nyatter.
Ll. Coç. Dau ddirieid ny atter.
(*g*) *Ll. Coç.* Namyn tristyd a phrudder.
(*h*) *Ll. Coç.* Oedd macwy Mabclav oedd goein gyfran.
Ll. Du. Oed gein gyfion; neu, oed goewin gyfion.
(*i*) *Ll. Du.* Poed guyl Dyu urth edein.
(*k*) *Ll. Du.* Or a uneler yn derut.
(*l*) *Ll. Du.* Ystyryeit yr ae derlly.

Hear the heavy-falling wave, how loud,
Amidſt the gravel and the ſtony beach:
My mind burns with delirious rage this night!

Branching is the top of the oak, bitter the taſte of the aſh,
Sweet the ſheltering hedge, the wave is bluſtering:
The cheek will not conceal the trouble of the heart! (*a*)

The heaving ſigh tells of me,
After all my craving deſires,
That God will not ſuffer the miſchievous to enjoy wealth.

To the miſchievous wealth will not be given,
But ſorrow and anxiety:
Whatever God hath done, he will not reverſe. (*b*)

The ſon of ſickneſs (*c*) has been a briſk youth, he had the lot
Of ſharing in a king's court;
May he ſee God when he is going hence!

Of what is doing, it is now concluded,
Let him that reads it conſider,
That what is deteſted here by man is deteſted by God above.

(*a*) This proverb is prettily given in *Englynion y Clywaid*, by a bard of the tenth century:

A glyweiſti a gânt Avaön,
Vab Talieſin, gerdd gyvion:
Ni çêl grudd cyſtudd calon.
Didſt thou hear how Avaön ſang,
The ſon of *Talieſin*, whoſe muſe was juſt:
The countenance cannot conceal the ſorrow of the heart.

(*b*) *Davydd ab Gwilym*, a bard who flouriſhed in the latter part of the fourteenth century, (an edition of whoſe works were lately printed in *London*,) hath paraphraſed this, in his elegant poem to *Dwynwen*—

Nid adwna, da ei dangnev,
Duw a wnaeth, nid ai o nêv.

(*c*) *The ſon of ſickneſs.* There is a doubt, whether this is an epithet for the bard, or a proper name; it has been taken for the latter. The original, if written a compound word is *Mabglav*; or, *ſick for a ſon*; if uncompounded; as *Mab clav*, it implies the ſick ſon, ſick man; or, the man of ſickneſs. According to ſome manuſcripts, *Llywarç* had a ſon called *Mab Clav*; but perhaps it is making the epithet a proper name by miſtake.

YNGLYNION.

GNAWD gwynt o'r deheu; gnawd adneu yn llan;
Gnawd gwr gwan godeneu:
Gnawd i ddyn ovyn çwedlau;

Gnawd gwynt o'r Dwyrain; gnawd dyn bronrain balç;
Gnawd mwyalç ynmhlith drain;
Gnawd rhag traha tra llevain;
Gnawd yn ngwig gael cig o vrain.

Gnawd gwynt o'r Gogledd; gnawd rhianedd çweg;
Gnawd gwr teg yn Ngwynedd;
Gnawd i deyrn arlwy gwledd;
Gnawd gwedy llŷn lledvrydedd.

Gnawd gwynt o'r Môr; gnawd dygyvor llanw;
Gnawd i vanw vagu hôr;
Gnawd i voç turiaw cylor.

Gnawd gwynt o'r Mynydd; gnawd merydd yn mro;
Gnawd gael tô yn ngweunydd;
Gnawd dail, a gwyail, a gwydd.

Gnawd nyth Eryr yn mlaen dâr,
Ac yn nghyvyrdy gwyr llaçar;
Golwg vynud ar a gâr.

Gnawd dydd a thanllwyth yn nghynllaith gauav;
Cynreinion cynrwyddiaith;
Gnawd aelwyd ddifydd yn ddifaith.

PROVERBIAL VERSES. (*a*)

WIND comes from the ſouth; the church-yard is a receiver of [pledges;
The weakling will be ſlender:
A man is uſed to enquire after news.

Winds from the eaſt; proud is the man that ſwells out his breaſt;
The thruſh is accuſtomed to be among the thorns;
Againſt oppreſſion there will be an outcry;
The crows are uſed to find a carrion in the corner of the park.

Wind comes from the north; young damſels are lovely,
In *Gwynedd* a comely man may be ſeen;
A prince is accuſtomed to provide a feaſt;
After drink derangement of the ſenſes is uſual.

Wind comes from the ſea; the high tide will overflow;
The ſow is uſed to breed vermine,
The ſwine are uſed to turn the ground for their nuts.

Wind comes from the mountain, the vale abounds with ſtagnant pools.
In the marſhes it is uſual to find thatch;
There will be leaves, tender ſhoots, and trees.

In the top of the oak there will be an eagle's neſt;
And in the alehouſe intemperate loquacious men;
The eye will glance upon the one it loves.

When winter begins to pour its moiſture, a rouſing fire is uſual,
With the eloquent men of ſpears;
The hearth of the faithleſs will be made a deſert.

(*a*) Some MSS. attribute theſe to *Llywarç*; ſuppoſing that he did arrange the proverbs into ſtanzas, for the more eaſy retaining in memory, it is for that only any merit is due to him; as the maxims were ſeparately known time immemorial.

MARWNAD CYNDDYLAN AB CYNDRWYN.

SEVWC allan vorwynion, a fyllwç werydre Gynddylan;
Llys Pengwern neud tandde?
Gwàe ieuainc à eiddynt brodre! (*a*)

Un pren â gwyddvid arno, (*b*)
O dianc ys odid: (*c*)
A vŷno Duw dervid! (*d*)

Cynddylan calon iaën gauav,
A wânt Twrç trwy ei ben, (*e*)
Ti a roddaift cwrwv Tren. (*f*)

Cynddylan calon goddaith wanwyn,
O gyvlwyn am gyviaith, (*g*)
Yn amwyn Tren, trev ddifaith.

Cynddylan bevyr-boft cywlad, (*h*)
Cadwynawg çyndyniawg câd, (*i*)
Amyfgai Tren; (*k*) trev ei dâd.

(*a*) *Ll. Du.* Gwae ieuanc a eiddyn brodyrdde (neu, brodyrde.)
(*b*) Neu, Unpren a govit arnau.
(*c*) Neu, O diemic yr odit.
(*d*) Neu, Ac a fynno Duw derffid.
(*e*) Neu, A unant turch truy y benn.
(*f*) Neu, Cu (tw) a rodeift curuf (twrwf) Trenn.
(*g*) Neu, O gyfly yn amgyfieith.
(*h*) Neu, bwyrboft kyulat.
(*i*) Neu, Cildynnauc cat.
(*k*) Neu, A myfcei (myfce) tren; neu, A mucfei Tren.

ELEGY ON CYNDDYLAN AB CYNDRWYN.

STAND out ye virgins, and behold the habitation of *Cynddylan*;
The royal palace of *Pengwern* (*a*) is it not in flames?
Woe to the young ones that long to enter into ſocial ties!

One tree, around which the twining woodbine claſps,
Shall perchance eſcape;
But what God wills let that be done!

Cynddylan, thy hear tis like the ice of winter,
Thou wert pierced by *Twrç* through the head:
Thou haſt given the ale of *Tren!* (*b*)

Cynddylan, thy heart was like fire conſuming heath in ſpring;
In embracing the ſociety of thy countrymen,
And in defending *Tren*, now a town laid waſte!

Cynddylan, the glorious pillar of his country,
The obſtinate toiler in the conflict that wore the chain, (*c*)
The defender of *Tren*, the patrimony of his ſire.

(*a*) Or the *head of the meadow*; now Shrewſbury. The ſcene of this whole poem lies in the neighbourhood.

(*b*) *Tren*, the name of a town, and alſo a river: it might be *Trent* in *Staffordſhire*; but more likely *Tern*, in *Shropſhire*. This *Tren* was the property of *Cyndrwyn*, the father of *Cynddylan*.

(*c*) *Cadwynawg* and *Eurdorçawg* are ſynonymous; that is, wearing a chain, or, wearing a golden torquiſs; which was the badge of honour of an ancient Britiſh warrior.

Cynddylan vyvyr-bwyll o vri, *(a)*
Cadwynawg, cyndyniawg llu,
A myſgai *(b)* Tren hyd tra vu !

Cynddylan calon milgi,
Pan ddiſgŷnai yn nghymhelri câd,
Celanedd a laddai.

Cynddylan calon hebawg,
Buddai'r enwir cynddeiriawg, *(c)*
Cenau Cyndrwyn cyndyniawg.

Cynddylan calon gwyth-hwç ; *(d)*
Pan ddiſgynai yn mhriv-lwç câd, *(e)*
Celanedd yn ddeu-drwç.

Cynddylan gulhwç gynniviad llew
Blaidd ddylyn ddiſgyniad ; *(f)*
Nid adver Twrç trev ei dâd.

Cynddylan, hyd tra attad
Ydd adai ei galon mor wylad,
Gantaw, mal y twrwv i gâd. *(b)*

(a) *Ll. Du.* Cynddylan vyvyrbwyll (bevyrbwyll) off ri (ry.)
(b) Neu, A muſcei ; neu, a mycſei.
(c) Neu, Buddair, (neu, Bu tair) enwir cynddeiriawg.
(d) Neu, Cyndylan callon guythhuch.
(e) Neu, Priffwch cad.
(f) Neu, llei (blai) dilyn dis gynnyat.
(g) Neu, Mal y guawr y gat.

Cynddylan, eminent for ſagacity of thought,
Wearing the chain of honour, (*a*) foremoſt in the hoſt,
The protector of *Tren*, whilſt he lived.

Cynddylan, with the heart of a greyhound,
When he deſcended into the mutual conflict of battle,
A carnage he would make.

Cynddylan, with a heart like a hawk,
In the cauſe of truth obſtinately-outrageous he would be:
The cub of *Cyndrwyn*, the ſtubborn one.

Cynddylan, with the heart of a wild boar;
When he deſcended into the commencing tumult of battle,
There was carnage heaped on carnage.

Cynddylan, the hungry boar, a depredator as a lion bold,
Or like the wolf tracing the fallen carcaſe;
Twrç will not reſtore the patrimony of his ſire.

Cynddylan, whilſt towards thee he
Beſtowed his heart, how warm the affection
He had; but like the ſtorm in the battle.

(*a*) *Aneurin*, in his *Gododin*, celebrates ſeveral heroes, who were in the battle of *Cattraeth*, that wore the golden chain:

Gwyr a gryſiaſant, buant gydnaid,
Hoedylvyrion meddwon uç medd hidlaid;
Goſgordd Vynyddawg eurawg yn rhaid,
Gwerth eu gwledd o vedd vu eu henaid!

Heroes armed with ſpeed and leapt together onward,
Short were their lives, drunk with ſweet mead diſtill'd;
The men of *Mynyddawg*, who in the conflict wore the golden badge,
The price of their carouſal over mead were their ſouls.

Cynddylan Powys borfor wyç yt,
Cell efbyd bywyd ior; *(a)*
Cenau Cyndrwyn cwynitor!

Cynddylan wyn vab Cyndrwyn,
Ni mâd wifg baryv am ei drwyn, *(b)*
Gwr ni bu gwell no morwyn. *(c)*

Cynddylan, cymmwyad wyt, *(d)*
Ar meithyd na veddyliwyd, *(e)*
Am drebull tull dy yfgwyd. *(f)*

Cynddylan, cae di y rhiw,
Er yddaw Lloegyrwys heddiw: *(g)*
Amgeledd am un nid gwiw! *(h)*

Cynddylan, cae di y nen, *(i)*
Yn i ddaw *(k)* Lloegyrwys drwy Dren:
Ni elwir coed o un-pren. *(l)*

Gan vy nghalon i mor dru,
Cyffylltu yftyllod dü,
Gwyn-gnawd Cynddylan cynran canllu! *(m)*

(a) Neu, Cell a byt bywyt jor.
(b) Neu, Fy mad-wifc baraf am ei drwyn.
(c) Neu, Gwr ny les gwell no morwyn.
(d) Neu, Cymoyt (cynwuyt) wyt.
(e) Neu, Ar meithyd na vedylyuyt (bydylwyt.)
(f) Neu, Am drebwll twll dy yfgwyt.
(g) Neu, Yr ydau (yng ddaw) Lloegrwys heddiw.
(h) Neu, Nid yw gwiw; neu, nid iw; neu, nydiu.
(i) Neu, Cae di dy nenn.
(k) Neu, Yng ddaw; neu, yn y dau.
(l) *Ll. Du.* Ny elvir coel o unpren.
(m) Neu, Cyngran canllu.

Cynddylan, the ſplendid purple of *Powys* to thee belonged,
The retreat of ſtrangers was the life of my lord—
The warlike ſon of *Cyndrwyn* for thee my moaning!

Cynddylan, thou comely ſon of *Cyndrwyn*,
It is not proper that a beard ſhould be worn round the noſe,
By a man who has been no better than a maid.

Cynddylan, thou wert a fierce antagoniſt,
Thou wouldeſt perform feats till then unthought of,
Around the ſcope of the ſhelter of thy ſhield.

Cynddylan, guard thou the cliff, (*a*)
Againſt any *Lloegyrians* (*b*) that may come this day;
Concern for one ſhould not avail!

Cynddylan, guard thou the height,
Until the *Lloegyrians* come through *Tren*:
One tree cannot be called a wood.

My heart how it throbs with miſery,
That the black boards ſhould be joined, to incloſe
The fair fleſh of *Cynddylan*, the foremoſt in a hundred hoſts!

(*a*) The *Rhiw*, or *Cliff*, may be the name of a place; though the contrary ſenſe ſeems moſt probable to be right here, when the next ſtanza is taken into conſideration, where it is expreſſed in another word.

(*b*) *Lloegyrians*, the people of *Lloegyr*. The ſouth part of *England*, bounded by the *Severn* and the *Humber*, excluſive of *Cornwall*, was the ancient *Lloegyr*; but there is reaſon to conclude that the name was once confined to a ſtill leſſer extent of country; or ſo much of the ſouthern coaſt as the *Belgic Gauls* poſſeſſed; who did not coaleſce in the *Cymmry*, and there was a conſiderable difference in their dialects. But *Lloegyr* now implies *England* in general.

Yſtavell Cynddylan ys tywyll heno,
Heb dân, heb wely—
Wylav dro, tawav wedy!

Yſtavell Cynddylan ys tywyll heno,
Heb dân, heb ganwyll—
Namyn Duw, pwy a'm dyry pwyll!

Yſtavell Cynddylan ys tywyll heno,
Heb dân, heb oleuad—
Elid amdaw am danad!

Yſtavell Cynddylan ys tywyll ei nen,
Gwedy gwên gyweithydd—
Gwae ni wna da a'i dywydd! (*a*)

Yſtavell Cynddylan neud aethwyd heb wedd, (*b*)
Mae yn medd dy yſgwyd; (*c*)
Hyd tra vu, ni bu doll glwyd!

Yſtavell Cynddylan ys digariad heno
Gwedy 'r neb pieuvad— (*d*)
Wi! o angau, byr a'm gad! (*e*)

Yſtavell Cynddylan nid eſmwyth heno, (*f*)
Ar ben Careg Hydwyth, (*g*)
Heb nêr, heb niver, heb ammwyth!

(*a*) Neu, Ae dyvyd; neu, Ae dywydd.
(*b*) Neu, Aethuyt heb ued.
(*c*) Neu, Mae ym bed dy yſcuyt (aſcwyt.)
(*d*) Neu, Guedy'r neb pieu vat.
(*e*) Neu, Owi a angeu byr im gad; neu, Wi a agheu byr am gat.
(*f*) Neu, Neud eiſinwydd heno.
(*g*) Neu, Carreg hydwydd (hytuyth.)

The hall of *Cynddylan* is gloomy this night,
Without fire, without bed—
I muſt wheep awhile, and then be ſilent!

The hall of *Cynddylan* is gloomy this night,
Without fire, without candle—
Except God doth, who will endue me with patience!

The hall of *Cynddylan* is gloomy this night,
Without fire, without being lighted—
Be thou encircled with ſpreading ſilence!

The hall of *Cynddylan*, gloomy ſeems its roof,
Since the ſweet ſmile of humanity is no more—
Woe to him that ſaw it, if he neglects to do good!

The hall of *Cynddylan*, art thou not bereft of thy appearance,
Thy ſhield is in the grave;
Whilſt he lived, there was no broken roof!

The hall of *Cynddylan* is without love this night,
Since he that owned it is no more—
Ah, Death! it will be but a ſhort time he will leave me!

The hall of *Cynddylan* is not eaſy this night,
On the top of the rock of *Hydwyth*,
Without its lord, without company, without the circling feaſts! (*a*)

(*a*) *Aneurin* acquaints us, in the *Gododin*, what ſort of company frequented theſe feaſts—

Crau cynhynt cynnullynt reiawr,
Yn gyhvan, mal taran twryv aeſawr—
Cydyvent vedd gloyw wrth liw babir;
Cyd vai da ei vlas ei gâs bu hir!

To the firſt onſet for blood the warriors would repair,
With fronts uplifted, harſh thunder the tumult of their ſhields—
On ſparkling mead they mutually carouſed by the light of torches;
Though its taſte was ſweet, long was the woe it brought!

Yſtavell Cynddylan ys tywyll heno, (*a*)
Heb dân, heb gerddau—
Dygyſtudd deurudd dagrau!

Yſtavell Cynddylan ys tywyll heno,
Heb dân, heb deulu—
Hidyl mau yd gŷnu! (*b*)

Yſtavell Cynddylan a'm gwân ei gweled, (*c*)
Heb doëd, heb dân— (*d*)
Marw vy nglyw, byw my hunan! (*e*)

Yſtavell Cynddylan ys peithiawg heno, (*f*)
Gwedy cedwyr-voddawg:
Elvan, Cynddylan, Caeawg. (*g*)

Yſtavell Cynddylan ys oergrai heno,
Gwedy y parç a'm buai;
Heb wyr, heb wragedd a'i cadwai!

Yſtavell Cynddylan ys arav heno,
Gwedy colli ei hynav—
Y mawr drugarawg Dduw, pa wnav! (*h*)

Yſtavell Cynddylan ys tywyll ei nen,
Gwedy diva o Loegyrwys, (*i*)
Cynddylan, ac Elvan Powys!

(*a*) Neu, Stavell Gyndylan yſtywyll heno.
(*b*) Neu, Hidyl ineu ytgynnu.
(*c*) *Ll. Coç.* Yſtavell Cynddylan amgen ei gweled.
(*d*) *Ll. Coç.* Heb doeth heb dan; *Ll. Du.* Heb doet heb dan.
(*e*) *Ll. Du.* Maru vyglyu byu mu hunan.
(*f*) *Ll. Coç.* Ys peithwae heno; neu, Ys peithwg heno.
(*g*) Neu, Cueawc.
(*h*) *Ll. Coç.* Y mawr-drigawc Dduw pa wnaf.
(*i*) Neu, Gwedy dyva o Loegyruys.

The hall of *Cynddylan* is gloomy this night,
Without fire, without ſongs—
Tears afflict the cheeks!

The hall of *Cynddylan* is gloomy this night,
Without fire, without family—
My overflowing tears guſh out!

The hall of *Cynddylan* pierces me to ſee it,
Without a covering, without fire—
My general is dead, and I alive myſelf!

The hall of *Cynddylan* is openly expoſed this night, (*a*)
After being the contented reſort of warriors:
Elvan, *Cynddylan*, and *Caeog*!

The hall of *Cynddylan* is the ſeat of chill grief this night,
After the reſpect I experienced;
Without the men, without the women, who reſided there!

The hall of *Cynddylan* is ſilent this night,
After loſing its maſter—
The great merciful God, what ſhall I do!

The hall of *Cynddylan*, gloomy ſeems its roof,
Since the *Lloegyrians* have deſtroyed
Cynddylan and *Elvan* of *Powys*!

(*a*) The word rendered EXPOSED, is PEITHIAWG, from PAITH, a being bare, naked, or in full view; ſo *dyffryn paith* is a plain valley, without houſes, incloſures, or any thing to interrupt the ſight. All words that are common to the *Latin* and the language of the *Cymmry*, that have ſyllables terminating with CT in the former, have always TH to correſpond in the latter; hence it ſeems that PICT and PAITH are the ſame. So *Paith* is the root of the name of the *Picts*, in *Britain*; and *Peithiw*, from *Paith*, alſo of the people of *Poictou* in *France*.

Ystavell Cynddylan ys tywyll heno
O blant Cyndrwyn:
Cynon, a Gwion, a gwyn.

Ystavell Cynddylan a'm erwan, pob awr,
Gwedy mawr amgynnyrddan, (*a*)
A welais ar dy bentan!

Eryr Eli, ban ei lev,
Llewsai gwyr llyn, (*b*)
Crau calon Cynddylan wyn! (*c*)

Eryr Eli, gorelwi heno,
Yn ngwaed gwyr gwynnovi:
Ev yn nghoed, trwm hoed i mi! (*d*)

Eryr Eli a glywav heno,
Creulyd yw, ni's beiddiav—
Ev yn nghoed, trwm hoed arnav!

Eryr Eli gorthrymed heno,
Dyfrynt Meisir, mygedawg
Dir Broçvael; hir rhygodded!

Eryr Eli eçeidw myr,
Ni thraidd pysgod yn ebyr;
Gelwid gweled o waed gwyr. (*e*)

(*a*) *Ll. Du.* Ystavell Gyndylan amorwan pob awr
Gwedy mawr anghyvran (anghyvyrdan.)

(*b*) *Ll. Coç.* Lleisseu gwyr llyn. *Ll. Du.* Gwyr llynn.

(*c*) *Ll. Du.* Creu callon Kyndylan roynn.

(*d*) Neu, Oet y mi; neu, Arnaf fi.
Ll. Du. Eryr Eli gorelwi heno eu gwaed gwyr gwynnoss
Efi goet trwm hoet arnaf ymi.

(*e*) *Ll. Du.* Geluit guelet (gwelit) o waet gwyr.

The hall of *Cynddylan* is gloomy this night,
Bereaved of the ſons of *Cyndrwyn*,
Cynon, and *Gwion*, and *Gwyn*.

The hall of *Cynddylan*, thou pierceſt me through every hour,
After all the great re-echoing clamour
That I have ſeen around thy hearth!

The eagle of *Eli*, (*a*) loud his cry,
After drinking freſh beverage,
The throbbing fluid of the heart of fair *Cynddylan*!

Eagle of *Eli*, thou doſt loudly ſcream to night,
In the blood of men thou doſt eagerly wallow—
He is in the wood: (*b*) heavy is my longing!

The eagle of *Eli* I hear this night,
He is bloody, I will not dare him—
He is in the wood: heavy is my load of grief!

The eagle of *Eli*, let him oppreſs this night
The valley of *Meiſir*, (*c*) the celebrated
Land of *Broçvael*; (*d*) long has it been afflicted!

The eagle of *Eli* narrowly watches the ſeas,
The fiſh dare not penetrate the inlets;
He calls that he ſees the blood of men.

(*a*) Probably ſome neighbouring crag frequented by eagles; though it might have been the name of a man.

(*b*) It is not clear whether the alluſion is to the eagle being in the wood, or that *Cynddylan* was incloſed in a ſhrine; but moſt likely the latter is meant.

(*c*) Perhaps the extenſive ſpace in which *Shrewſbury* is ſituated.

(*d*) *Broçvael*, or *Broçwel Yſgitbrawg* prince of *Powys*, who commanded the *Britons* in the battle of *Bangor*.

Eryr Eli, gorymdda coed,
Cyvore ciniawva; (*a*)
A'i llawç llwyddid ei draha! (*b*)

Eryr Pengwern, pen-garn llwyd,
Aruçel ei adlais, (*c*)
Eiddig am gîg à gerais! (*d*)

Eryr Pengwern, pen-garn llwyd,
Aruçel ei ieuan,
Eiddig am gîg Cynddylan!

Eryr Pengwern, pen-garn llwyd,
Aruçel ei adav,
Eiddig am gîg a garav! (*e*)

Eryr Pengwern pell galwawd heno, (*f*)
Ar waed gwyr gwylawd:
Rhy gelwir Tren trev ddifawd.

Eryr Pengwern pell gelwid heno,
Ar waed gwyr gwelid:
Rhy gelwir Tren trev lethrid.

Eglwyſau Baſſa ynt ſaeth heno,
Y diwedd ymgynnwys, (*g*)
Cledyr câd, calon Argoedwys.

(*a*) *Ll. Coç.* Cyvore ciniawa.
(*b*) Neu, Ae llauç lluydit y draha.
(*c*) Neu, Aruchel y atlas (neu, addes.)
(*d*) *Ll. Coç.* Eiddig am gig a gares.
(*e*) Neu, gîg Cynddylan.
(*f*) Neu, Pell galwant heno.
(*g*) Neu, Y diued ymgynnuys.

The eagle of *Eli* wanders among the woods,
Early with the dawn he takes his repaſt;
May he that allures him proſper in his wiles!

The eagle of *Pengwern*, with the brown beak,
Very loud is his ſcream,
Jealous for the fleſh of him I loved!

The eagle of *Pengwern*, with the brown beak,
Very loud is his clamour,
Jealous for the fleſh of *Cynddylan!*

The eagle of *Pengwern*, with the brown beak,
Very loud is his howling,
Jealous for the fleſh of him I love! (*a*)

The eagle of *Pengwern*, calling far about this night,
On the blood of men keeps watching:
Hence *Tren* ſhall be called a town unfortunate.

The eagle of *Pengwern* calls far about this night,
On the blood of men he is ſeen:
Hence *Tren* ſhall be called the flaming town.

The churches of *Baſſa* (*b*) are enriched this night,
Containing the departed remains
Of the pillar of battle, the heart of the men of *Argoed*.

(*a*) This ſtanza ſeems to be only a different reading of the preceding one, crept into the text by miſtake.

(*b*) There is no certainty of the ſituation of the town called *Eglwyſau Baſſa*; but we may ſuppoſe it was near the ſcene of action. According to *Nennius*, one of *Arthur*'s battles was fought near a place of this name.

Eglwyſau Baſſa ynt faeth heno; (*a*)
Vy nhavawd a'u gwnaeth:
Rhudd ynt hwy, rhwy vy hiraeth! (*b*)

Eglwyſau Baſſa ynt wng heno, (*c*)
I etivedd Cyndrwyn:
Mablan Cynddylan wyn!

Eglwyſau Baſſa ynt dirion heno,
Ys gwaedlyd eu meillion: (*d*)
Rhudd ynt hwy, rhwy vy nghalon! (*e*)

Eglwyſau Baſſa collaſant eu braint,
Gwedy y diva o Loegyrwys
Cynddylan, ac Elvan Powys. (*f*)

Eglwyſau Baſſa ynt ddiva heno,
Eu cedwyr ni phara; (*g*)
Gŵyr a ŵyr, a mi yma.

Eglwyſau Baſſa ynt barwar heno, (*h*)
A minnau wyv dyar:
Rhudd hwy, rhwy vy ngalar! (*i*)

(*a*) *Ll. Du.* Ynt tirion heno.
(*b*) *Ll. Du.* Rud ynthwy a hwy fy hiraeth.
(*c*) Neu, Ynt yng heno y etived Cyndrwyn.
(*d*) Neu, Y gwaeth eu meillyon.
Ll. Du. Ys gwaedly (gwaedlef) ei meillion.
(*e*) *Ll. Du.* Rhudd yn hwy rhwy fy nghalon.
Neu, Rud ynt vy rwy vygcallon.
(*f*) Neu, Kyndyl ac Elvam Powys.
(*g*) Neu, Y chetwyr ny phara.
(*h*) Neu, Ynt barvar heno.
(*i*) Neu, Rud vy rwy vyggalar.

The churches of *Baſſa* are enriched to night;
My tongue occaſioned it;
Red are they, my longing is extreme!

The churches of *Baſſa* afford ſpace to night,
To the progeny of *Cyndrwyn*—
The grave-houſe of fair *Cynddylan!*

The churches of *Baſſa* are gay this night,
Bloody are their trefoils:
Red are they, my heart is broken!

The churches of *Baſſa* have loſt their privilege,
Since the *Lloegyrians* (*a*) have deſtroyed
Cynddylan, and *Elvan* of *Powys*.

The churches of *Baſſa* are fated to periſh this night,
Their warriors will not remain;
He knows, that knoweth all, and I alſo know.

The churches of *Baſſa* are ſilent this night,
And I am clamorous—
Red are they, my ſorrow is extreme!

(*a*) *Lloegyrians*, ſtrictly ſo called, were the *Belgic* colony, before-mentioned; but at this period we may ſuppoſe they were intermixed with other people; and that *Lloegyr*, in this paſſage implies ſuch portion of the iſland, as was inhabited by the people ſo mixed, under the denomination of *Romanized Britons*. There is not one inſtance where the *Saxons* or *Engliſh* are called *Lloegyrians*, though *England* is called *Lloegyr* to this day; but *Sacſon* is the only name given to the *Engliſh*.

Y drev wen yn mron y coed,
Ys ev yw ei hevras eirioed,
Ar wyneb ei gwellt y gwaed. (*a*)

Y drev wen yn y tymmyr,
Ei hevras, ei glas vyvyr,
Ei gwaed a dan draed ei gwyr. (*b*)

Y drev wen yn y dyfrynt,
Llawen y byddair wrth gyvamug câd, (*c*)
Ei gwerin neu'r derynt! (*d*)

Y drev wen rhwng Tren a Throdwydd,
Oedd gnodaç yfgwyd tòn
Yn dyvod o gâd, nog yt ŷç yn eçwydd. (*e*)

Y drev wen rhwng Tren a Thraval,
Oedd gnodaç y gwaed (*f*)
Ar wyneb gwellt, nog eredig braenar.

Gwyn ei vyd, Freuer, (*g*) mor yw haint
Heno, gwedy colli cevnaint; (*h*)
O anfawd vy nhavawd yd lefaint!

(*a*) Neu, Ar uyneb y guellt y guaet.
(*b*) Neu, Y drev uen ynyt (yn yd) hymyr
Y hevras y glas vyvyr
Y guaet a dan draet y guyr.
(*c*) Neu, Llauen y bydeir wrth gyvamud kat.
(*d*) Neu, Y gueryn neur derynt.
(*e*) Neu, Noc yt ych y echuyd.
(*f*) Neu, Oed gnodach y gavat; neu, Gnoch y guaet (guaet yn ar.)
(*h*) Neu, Guyn y vyt Freuer; neu, Guyn y vyt Treiry.
(*i*) Neu, Ceuneint.

The white town in the ſkirt of the wood,
Of its youth from time immemorial has been
On the ſurface of the graſs their blood.

The white town in the cultivated plain,
Its youth, its blue ſons of contemplation, (*a*)
And its blood, are under the feet of men.

The white town in the valley,
Joyful were its inmates when called to mutual aid in battle,
But its citizens are they not gone!

The white town between *Tren* and *Trodwydd*, (*b*)
More uſual in it was to ſee the broken ſhield,
Coming from battle, than the returning ox at eve.

The white town between *Tren* and *Traval*,
More uſed was it to have the blood
On the graſs, than to plough the fallow land.

Alas, *Freuer!* how great the anguiſh
This night, after the loſing of kindred;
By the misfortune of my tongue they were ſlain!

(*a*) The original has *blue contemplation*; or as it may be expreſſed, *grey-clad contemplation*. It may be ſuppoſed that the Bards are meant; as the general dreſs of the order was unicolour of ſky-blue.

(*b*) The three rivers *Tren*, *Trodwydd*, and *Traval*, here mentioned, might enable one acquainted with the topography of Shropſhire to point out, perhaps, the ſpot where the town of *Tren* ſtood.

Gwyn ei vyd, Freuer, mor yw van heno,
Gwedy angau Elvan.
Ac eryr Cyndrwyn, Cynddylan!

Nid angau Freuer a'm de heno;
Am ddanmorth brodyrdde,
Dihunav, wylav vore! (*a*)

Nid angau Freuer a'm gwna haint;
O ddeçreu nos hyd ddewaint,
Dihunav, wylav bylgaint!

Nid angau Freuer (*b*) a'm trempyn heno,
A'm gwna gryd iau melyn,
A çoçau dagrau dros erçwyn!

Nid angau Freuer a ernywav heno, (*c*)
Namyn my hun mi wan-glav; (*d*)
Vy mrodyr, a'm tymmyr a gwynav!

Freuer wen, brodyr a'th vaeth,
Ni hanoeddynt o'r difaeth,
Gwyr ni vegynt vygyliaeth! (*e*)

Freuer wen, brodyr a'th vu,
Pan glywynt gyvrenin llu
Ni eçwyddai fydd ganthu! (*f*)

(*a*) Neu, Du hunav uylav vore.
(*b*) Neu, Ny agheu ffreuer.
(*c*) Neu, Ny agheu ffreuer a ernuaf heno.
(*d*) Neu, Ny wanglaf.
(*e*) Neu, Wyr ny fegynt uygylyaeth.
(*f*) Neu, Ny echuydei fydd ganthu.
Ll. Du. Ni echyfyddai fydd ganthu.

Alas, *Freuer!* how loud the moaning this night,
After the death of *Elvan*,
And the eagle of *Cyndrwyn*, *Cynddylan!*

It is not the death of *Freuer* that afflicts me this night;
It is the ill-fated end of ſocial comfort,
That breaks my ſleep, and I early weep!

It is not the death of *Freuer* that fills me with pain;
From the beginning of night till midnight,
I keep awake, and weep through the morning!

It is not the death of *Freuer*, that makes me watch to night,
That gives me the yellow jaundiced fever,
That makes the red tears flow over the bed-ſide!

It is not the death of *Freuer* that torments me this night,
Nor myſelf that am feebly-ſick,
But it is my brothers (*a*) and my kindred that I mourn!

Fair *Freuer*, they were brothers who cheriſhed thee,
That were not deſcended from a baſe origin,
They were men who did not cheriſh timidity.

Fair *Freuer*, to thee there were brothers,
Who when they heard the claſhing ſpears of an army,
Would not ſuffer the abode of reſt to ſtand over them.

(*a*) It does not appear that the term *brothers*, uſed here, can mean any more than the friends, with whom the Bard had formed an intimacy; though, perhaps, he might have married *Freuer*, a daughter of *Cyndrwyn*, who ſeems to have been dead before the fall of her brothers in the battle of *Tren*.

Mi, a Freuer, a Medlan,
Cyd vo câd yn mhob man,
Ni'n tawr ni laddawr ein rhan. (*a*)

Y mynydd, cyd ad vo uwç,
Nid eiddigav, av i ddwyn vy muwç,
Er ysgawn gan rai vy rhuwç. (*b*)

Amhaval ar Avaerwy,
Ydd aä Tren yn y Trydonwy,
Ac ydd aä Twrç yn Marçawy. (*c*)

Ambaval ar Elwydden, (*d*)
Ydd aä Trydonwy yn Nhren,
Ac ydd aä Geirw yn Alwen. (*e*)

Cyn bu vy nghylçed groenen gavyr, (*f*)
Galed; çwannawg i gelen,
Rhym gorug yn veddw vedd Tren. (*g*)

Gwedy vy mrodyr o dymmyr Havren,
I am ddwylan Ddwyryw:
Gwae vi Dduw, vy mod yn vyw!

(*a*) Neu, Nyn taur ny ladaur an ran.
(*b*) Neu, Y mynyd kyt at vo uch
Nyt eidigafaf y duyn vym buch
Yr ysgaun gan rei vy ruch.
(*c*) Neu, Amhaval ar avaeruy
Yd y Tren yn y Trydonuy
Ac yd aa Turch ym marchauy.
(*d*) Neu, Am haul ar Eluyden (Elfydden.)
(*e*) *Ll. Du.* Geirw am Alwen.
(*f*) Neu, Cyn bu vyghylchet croenen (groen) gawyr.
(*g*) Neu, Rum goruc y wedu ved Tren.
Ll. Du. Rym gorug yn feddw fedd brynn.

Me, and *Freuer*, and *Medlan*,
Whilſt there is a battle in every place,
We are not contented, if there are not ſlain our ſhares.

The mountain, if it ſhould be ſtill higher,
I will not become peeviſh, but will go to take my cow,
Though light ſome may deem my ſhaggy cloak. (*a*)

In parallel windings with *Avaerwy*,
Doth *Tren* glide into the rough *Trydonwy*, (*b*)
And alſo the ſtream of *Twrç* into *Marçawy*.

In parallel windings with *Elwydden*,
Doth *Trydonwy* unite with *Tren*,
So alſo flows the *Geirw* into *Alwen*. (*c*)

Before my covering was made of the hide of the goat
Of the hardy ſpecies; intent after carnage,
I have been made drunk with the mead of *Tren*.

After my brothers of the bordering dales of *Havren*, (*d*)
I wander the banks of the *Dwyryw*—(*e*)
Woe to me, my God, that I am living!

(*a*) It would be difficult to pretend to explain this ſtanza.

(*b*) Uncertain what river; but *Dyvyrdonwy* is an epithet given ſometimes to the *Dee*, expreſſive of its foamy waves; and *Trydonwy* gives the ſame idea; and perhaps with the ſame propriety applied to the *Severn*. If the *Severn* is not meant by that appellation, the river now called *Tern* cannot be the *Tren* mentioned here.

(*c*) The *Alwen*, or the *very foamy* water, falls into the *Dee* a little above *Corwen*.

(*d*) The *Severn*; of which *Havren* is the root, with *Ys* prefixt.

(*e*) The *Dee*.

Gwedy meirç hywedd, a çoçwedd ddillad,
A phluawr melyn,
Main vy nghoes, nid oes ym dremyn !

Gwartheg Edeyrniawn ni buant gerddenin,
A çan neb nid aethant yn myw (*a*)
Gorwyniawn, gwr o Uwçnant. (*b*)

Gwartheg Edeyrniawn ni buant gerddenin,
A çhan neb ni çerddynt,
Yn myw Gorwyniawn, gwr edvynt ! (*c*)

Edwyn warth gwarthegydd,
Gwerth gwyl a negydd ; (*d*)
Ar a ddyvo dragwarth a'i denbydd,

Mi a wyddwn à oedd da,
Gwaed am eu gilydd gwrda,

Rhag gwraig Gwrthmwl byddai gwân,
Heddyw byddai ban ei dyſgyr
Hi, gyn na diva ei gwyr. (*e*)

Tywarçen Ercal ar âr dywal
Wyr, o edwedd Morial ;
A gwedy Rhys mae rhyſonial. (*f*)

(*a*) Neu, A chant (cherdd) neb nyd aethant ym buw (byw.)
(*b*) Neu, Gwyr a uchuunt (q. uchnant.)
(*c*) Neu, Ym buyf Goruynnyaun gwr Eduyn.
(*d*) Neu, Gwerth gwyla negydd.
(*e*) Neu, Rhei gureu gyrthmul bydei guan hediw
Bydai ban y diſgyr hi gyva (*Ll. Du.* gyn na) diva y guyr.
(*f*) Neu, Tyuarchen ercal ar er (ar) dyual wyr.
O etwed Moryal a guedy Rys maer y ſonal.

After the fleek tractable fteeds, and garments of ruddy hue,
And the waving yellow plumes,
Slender is my leg, my piercing look is gone!

The kine of *Edeyrnion* (*a*) never were aftray,
And nobody took them away for booty, in the life-time of
Gorwynion, the hero of *Uçnant*. (*b*)

The kine of *Edeyrnion* never went aftray,
And nobody took them for booty,
In the life-time of *Gorwynion*, a man now gone from us!

The reproach is known to the herdfman,
The price is fhame and refufal;
On fuch as come into that difgrace it will befal.

I knew of what was good,
Blood for blood amongft heroes. (*c*)

For the wife of *Gwrthmwl* (*d*) there was piercing with fpears;
On this day loud would have been the fcreams
Of her, as on the deftruction of her men.

The fod of *Ercal* is on the afhes of fierce
Men, of the progeny of *Morial*; (*e*)
And after *Rhys* there is great murmuring of woe.

(*a*) A diftrict near *Bala* in *Meirion*.

(*b*) A diftrict in the upper part of *Montgomeryfhire*.

(*c*) This ftanza feems incomplete.

(*d*) *Gwrthmwl Wledig*, a prince of the northern *Britons*; who, like *Llywarç*, was driven out of his dominions by the *Saxons*.

(*e*) A warrior of this name is often mentioned by *Aneurin*; and *Meugant* gives an account of the expedition of *Morial* to *Caer Lwydgoed*, or *Lincoln*; from whence he brought a booty of 1,500 bullocks.

Heledd hwyedig ym gelwir,
O Dduw! padyw yth roddir (*a*)
Meirç vy mro, ac eu tir!

Heledd hwyedig a'm cyveirç,
O Dduw! padyw yth roddir gwrwm feirç,
Cynddylan ar bedwar-deg-meirç.

Neu'r fyllais olygon ar dirion dir
O orfedd Orwynion—
Hir hwyl haul, hwy vy nghovion!

Neu'r fyllais o Ddinlle Vrecon
Freuer werydre;
Hiraeth am dammorth brodyrdde! (*b*)

Llâs vy mrodyr ar unwaith,
Cynan, Cynddylan, Cynwraith, (*c*)
Yn amwyn Tren, trev ddifaith.

Ni fangai wehelyth ar nyth Cynddylan,
Ni threçai droedvedd fyth,
Ni vagas ei vam vab llyth.

Brodyr ambwyad ni vall,
A dyvynt val gwyail coll: (*f*)
O un i un edynt oll.

(*a*) Neu, O Duw padiv yth rodir.
(*b*) Yma canlyn y darn pennill hwn.
Marçawg o Gaer Adnau
Nid oedd hwyr a gwynion
Gwr o Sanneir.
(*c*) Neu, Cynvreith.
(*f*) Neu, A dyuynt val guyall coll.

Heledd (*a*) henceforth ſhall I be called,
O my God! why is it that to thee is given
The ſteeds of my country, and their land?

Heledd henceforth ſhall I be greeted,
O my God! why is it that to thee is given the murky harneſs
Of *Cynddylan* on forty horſes?

Have not my eyes gazed on a pleaſant land,
From the conſpicuous ſeat of *Gorwynion?* (*b*)
Long is the courſe of the ſun, longer my remembrances!

Have not I gazed from the high-placed city of *Wrecon* (*c*)
On the verdant vale of *Freuer*,
With grief for the deſtruction of my ſocial friends!

Slain were my brethren all at once,
Cynan, *Cynddylan*, and *Cynvraith*,
In defending *Tren*, a town laid waſte!

No tribe dared to intrude on the abode of *Cynddylan*,
He would never retreat the length of a foot;
His mother nurſed no weakling ſon.

Brethren I have had, who were free from evil,
Who grew up like hazel ſaplings:—
One by one they are all departed!

(*a*) *Heledd* implies a brine, or ſalt pit; and it is alſo the name of ſeveral places; and there were women of this name; one of the daughters of *Cyndrwyn* was ſo called.

(*b*) The ſeat, or *Gorſedd*, of *Gorwynion*, the court of juſtice of *Gorwynion*. The *Britons* held their courts on an eminence in the open air; and anciently within a circle of ſtones.

(*c*) The *Uriconium* of the *Romans*, now *Wroxeter* in *Shropſhire*. Here was lately found an inſcription on the tomb of an officer of the *Legio viceſ. victrix*. The *Caer Wrygion* in the catalogues of *Biſhop Uſher* and *Dr. T. Williams*, ſeems to have been the ſame; and it is probable that the *Caer Gorgorn* in the *Triades*, and the *Caer Guirigion* of *Nennius* were alſo the ſame.

Brodyr ambwyad a ddug Duw rhagov;
Vy anfawd ai gorug;
Ni obrynynt faw er fug! (*a*)

Teneu awel, tew ledcynt,
Peraidd y rhyçau, ni pharad a'u goreu; (*b*)
Ar a vu nad ydynt! (*c*)

As clywo a Duw a dyn,
As clywo ieuanc a hyn;
Mevyl barvau maddeu hedyn, (*d*)

Yn myw ehedyn ehediai, (*e*)
Dillad yn araws gwaed vai,
Ar glas verau nav nwyvai.

Rhyveddav dinclair nad yw, (*f*)
Yn ol eilydd celwydd clyw,
Yn ngwall Twrç tòri cnau cnyw.

Ni vu niwl ai mwg, (*g*)
Ai cedwyr yn cyvamwg;
Yn ngweirglawdd aer yssydd ddrwg.

(*a*) Neu, Ny o brynynt ffaw er ffug.
(*b*) Neu, Ny pharat ae goreu.
(*c*) Neu, Ara vu nat ydynt.
(*d*) Neu, Madeu hed yn.
(*e*) Neu, Ym byw ehedyn ehedyei.
(*f*) Neu, Dincleir nadiv.
(*g*) Neu, Ny vu nuil ae muc.

Brethren I have had whom God hath taken from me;
My misfortune was the cauſe—
They would not purchaſe fame through deceit!

Thin is the gale, thickly fly tales of miſery;
Sweet are thoſe ridges, but thoſe that made them do not remain;
Thoſe who have been, woe to me that now they are not!

When God ſeparates from man,
When the young ſeparates from the old,
Diſgrace of beards (*a*) forgive to the flyer.

Whilſt he lives the winged animal will fly;
Garments in waiting for the bloody field,
And the blue blades, had the vigorous chief.

I wonder that he is not the loweſt rambling minſtrel,
After being a muſician of palpable lies—
When in want *Twrç* cracks the earth-nuts.

What has not been miſt will go in ſmoke;
Warriors will repair to give mutual defence;
In a meadow a ſlaughter is bad.

(*a*) Mevyl baryv, or diſgrace of the beard, was a heinous crime, but of what nature has not been expreſsly defined: It ſeems to imply cuckoldom. There were three crimes, for which the *Welſh Laws* impowered a huſband to beſtow a limited perſonal caſtigation on his wife; and one was—*Am unaw mevyl ar ei varyv*; or, *for wiſhing diſgrace on his beard.*

Endewais o weirglawdd aer yfgwyd; (a)
Digyvyng dinas i gedyrn— (b)
Goreu gwr Garanmael.

Caranmael cymmwy arnad,
Alwen dy yftle o gâd:
Gnawd màn ar ràn cynhiviad.

Cynniv oedd ognaw llaw hael, (c)
Mab Cynddylan, clod avael;
Lyweddwr Cyndrwynin, Caranmael!

Caranmael oedd dihaidd,
Ac oedd deholedig trev tâd,
A geifwys Caranmael yn ynad. (d)

Caranmael cymmwyedd ognaw, (e)
Mab Cynddylan clod arllaw,
Nid ynad cymmynad o honaw. (f)

Pan wifgai Garanmael gadbais Cynddylan
A pheryrddiaw ei ònen, (g)
Ni çafai Franc tanc o'i ben. (h)

(a) Neu, Edeueis y veirglaud aer yfguyt.
Ll. Du. Edeweis i weirgledd ae yfgwyd.
(b) Neu, Digyvynd dinas y Gedyrn.
(c) Neu, Kynnivoed o gnaf llav hael.
(d) Neu, Oed diheid ac oed diholedic
Trev tat a geiffyuys
Karanmael yn gat.
(e) Neu, Cymwed ognaw.
(f) Neu, Nyt ynat kyt mynat ohonau.
(g) Neu, A phyryrdyau y onneu.
(h) Neu, Tranc oe ben.

I liſtened from the meadow to the clattering of ſhields;
A city is no reſtraint to the mighty ones—
The beſt of men was *Caranmael.*

Caranmael, when thou art on all ſides preſt,
Alwen is thy place of reſt from battle—
It is uſual for a toiling warrior to have a mark on his brow.

Torment was the graſp of the generous hand
Of the ſon of *Cynddylan*, that keeps faſt hold of fame—
The laſt man of the line of *Cyndrwyn* is *Caranmael!*

Caranmael was without claim;
And the patrimony was ſequeſtered,
That *Caranmael* attempted to enjoy by being a judge.

Caranmael with the afflicting graſp,
The ſon of *Cynddylan*, on fame's upper hand,
His ſtroke was not that of a judge. (*a*)

When *Caranmael* put on the corſlet of *Cynddylan*,
And lifted up and ſhook his aſhen ſpear,
From his mouth the *Frank (b)* would not get the word of peace.

(*a*) It ſeems he was a better warrior than a judge.

(*b*) How is this paſſage to be cleared up, where he calls the enemy a *Frank?* Did the *Franks* emigrate with the *Saxons*, in ſuch numbers, as to cauſe the introduction of their name into this iſland, as a ſeparate body of people?

Amser y bum i vras vwyd,
Ni ddyrçavwn vy morddwyd
Er gwr à gwynai clav gornwyd. (*a*)

Brodyr ambwyad innau,
Ni's cwynai glevyd cornwydau:
Un Elvan, Cynddylan dau.

Ni mâd wisg briger nyw dirper awr,
O wr yn nirvawr gyvrysedd;
Nid oedd levawr vy mroder. (*b*)

Onid rhag angau a'i aelau mawr,
A gloes glâs verau,
Ni byddav levawr innau. (*c*)

Maes Maoddyn neu's cudd rhew,
O ddiva da ei oddew: (*d*)
Ar vedd Eirinwedd eiry tew!

Tom Elwyddan neu's gwlyç gwlaw; (*e*)
Mae Maoddyn y danaw!
Dyn vai Gynon i'w gwynaw. (*f*)

Pedwar pwn broder a'm bu,
Ac i bob un penteulu;
Ni wyr Tren berçen iddi. (*g*)

(*a*) Neu, Yr gur a guyneu klav gornuyt.
(*b*) Neu, Ny mat uisc briger nyu dirper aur.
Our yn dirvaur gyuryssed
Nyt oed leuaur vymbroden.
(*c*) Neu, Ny bydaf leuawr inneu.
(*d*) Neu, O diva da y odeu.
(*e*) Neu, Tom Eluithan neus gulych glau.
(*f*) Neu, Dyn yei Gynon y guynau.
(*g*) Neu, Ny uyr Tren berchen y du.

The time when I fared on rich viands,
I lifted not my thigh in contempt
Againſt a man complaining with the pang of ſickneſs.

Brothers alſo have I had,
That would not complain if a peſtilence even had raged;
One was *Elvan*, *Cynddylan* was another.

The hair is diſgracefully worn, if to cry out
Should a man be given in the utmoſt heat of conflict;
My brothers they were no ſnivellers.

But for death and its fearful afflictions,
And the pang of the blue blades,
I will not be a ſniveller neither.

The field of *Maoddyn*, *(a)* is it not with froſt overſpread,
Since the herds of its cultivator are deſtroyed—
On the grave of *Eirinwedd*, ſee the ſnow lies thick!

The barrow of *Elwyddan*, is it not drench'd with rain?
There is *Maoddyn* under it!——
A man that *Cynon* *(b)* hath to mourn.

Four brothers of a fruitful ſtock to me have been,
And each was allotted to be the head of a family—
But *Tren* knows to itſelf no owner.

(*a*) The portion, moſt likely, of *Maoddyn*, the brother of *Cynddylan*; as it ſeems the ſhare of each was called after its owner. So *Dyfryn Meiſyr*, and *dyfryn Freuer*, were the ſhares of the two daughters of *Cyndrwyn*.

(*b*) Probably *Cynon Garwyn*, the ſon of *Brygvael Yſgitbrawg*, prince of *Powys*.

Pedwar pwn broder a'm buant
Ac i bob gorwyv nwyviant:
Ni wyr Tren, perçen cyngant!

Pedwar pwn terwyn (a) o addwyn vrodyr
A'm buant o Gyndrwyn:
Nid oes i Dren berçen mwyn!

Gofgo yngod addoed arnad, (b)
Nid wyv bylgaint gyvod;
Neu'm gwânt yfgwr o gwr dyvod? (c)

Gofgo di yngod, a theç;
Nid wyd ymadrawdd dibeç: (d)
Nid gwiw clain yth grain y greç.

Amfer i buant addvwyn,
I cerid merçed Cyndrwyn,
Heledd, Gwladus, a Gwenddwyn.

Çwiorydd a'm bu diddan; (e)
Mi a'u collais oll açlan,
Freuer, Medwyl, a Medlan!

Çwiorydd a'm bu hevyd,
Mi a'u collais oll i gyd,
Gwledyr, Meifyr, a Çeinvryd!

(a) Neu, Peduar pun tervyn.
(b) Neu, Gofgo yngod adot arnat.
(c) Neu, Neum gunant yfgur o gurr dyvot.
(d) *Ll. Du.* Nid ymadrawdd dibech.
(e) Neu, Chwiorydd am bydiddan.

Four brothers of a fruitful ſtock to me there were,
And each of theſe princely heirs poſſeſſed vigour—
But *Tren* knows no congenial owner!

Four, of a fruitful ſtock, courageous and comely brothers
There were to me, the ſons of *Cyndrwyn*,—
There is not to *Tren* the poſſeſſion of any comfort!

Fly thee hence, the time of fate is upon thee;
I do not riſe with the dawn;
Shall I not be transfixed by a ſhaft from the coming rows?

Fly thee hence and hide thyſelf;
Thou art not of a ſinleſs converſation—
It will not avail thee to lye along, thy creeping will make a craſh! (*a*)

At the time they were fair and pleaſing,
Beloved were the daughters of *Cyndrwyn*,
Heledd, *Gwladus*, and *Gwenddwyn*.

Siſters I had who made me happy;
I have loſt them all together,—
Freuer, *Medwyl*, and *Medlan!*

Siſters to me there were beſides,
I have loſt them one and all,—
Gwledyr, *Meiſyr*, and *Ceinvryd!*

(*a*) This ſtanza concludes the Elegy in the *Llyvyr Coc*, or the *Red Book of Hergeſt*; but other MSS. have the following additional ſtanzas.

Llâs Cynddylan, llâs Cynwraith,
Yn amwyn Tren, trev ddifaith—
Gwae vi vawr araws eu llaith!

Gwelais ar lawr Maes Togwy,
Byddinawr, a gawr gymmwy—
Cynddylan oedd cynnorthwy.

Celain a ſyç o du tân; *(a)*
Pan glywyv godwryv godaran,
Llu Llemenig, mab Mahawen.

Arbènig lleithig llurig
Yn nghyhoedd aer gwyth gwaith-vuddig, *(b)*
Flam daphar, llaçar Llemenig.

(a) Neu, Celein a ſych o dy tan.
(b) Neu, Ynghyhoedd airggwyth gwaith fuddig.

Cynddylan has been ſlain, *Cynvraith* has been ſlain,
In defending *Tren*, a town laid waſte—
Great is my woe, that I ſurvive their death!

I have ſeen on the ground of the field of *Togwy*
An embattled hoſt, with the ſhout of mutual onſet—
Cynddylan was the auxiliary ſupport.

A carcaſe ſhall parch by the ſide of the fire,
When I hear the murmer of the thundering din
Of the hoſt of *Llemenig*, (*a*) the ſon of *Mabawen*.

A ſovereign of a throne, in arms
In the conſpicuous rage of ſlaughter, conquering
See the ſpreader of the flame, the violent *Llemenig*.

(*a*) Llemenig was, like *Llywarç*, one of the three free gueſts, diſcontented in the court of *Arthur*.

TRIBANAU.

CRIN calav a lliv yn nant;
Cyvnewid Sais a'i ariant,
Digu enaid mam geu-blant.

Y ddeilen à drevyd gwynt,
Gwae hi a'i thynged (*a*)
Hên hi—eleni y ganed! (*b*)

Cyd boed vyçan ys célvydd
Ydd adail adar yn ngorwydd;
Cyvoed vydd da â dedwydd.

Oer-wlyb mynydd oer-las iâ;
Ymddiried i Dduw ni'th dwylla;
Nid edry hir-bwyll hir-bla.

Baglawg byddin, bagwy ôn;
Hwyaid yn llyn, graenwyn tòn;
Treç na çant cyſtudd calon (*c*)

Hir nôs gorddyar morva;
Gnawd tervyſg yn nghymmanva;
Ni çyvyd diriaid â da.

(*a*) Neu, Gwae hi ae thyghet.
(*b*) Neu, Hen hi elein y ganet.
(*c*) Neu, Trech na chant cyſtyt calon.

PROVERBIAL TRIPLETS. (a)

BRITTLE is the reed, there is flood in the ravine;
Like the commerce of a *Saxon* with his money,
Void of love is the ſoul of a ſtep-mother.

The leaf that is hurried by the wind,
Alas! how periſhable its fate—
It is old—this year only was it born!

Though it be ſmall, yet ingenious
Is the dwelling of the bird in the ſkirt of the wood—
Of equal age will the good and the happy be.

Chill and wet is the mountain, cold and grey is the ice;
Truſt to God, and he will not deceive thee:
Perſevering patience will not leave thee long afflicted.

Intangling is the ſnare, cluſtered is the aſh;
The ducks in the pond, white breaks the wave—
More powerful than a hundred is the affliction of the heart.

The long night clamorous is the ſea-ſhore;
A tumult is common in a congregation—
The naughty cannot bear with the good.

(a) It has been ſaid before of ſimilar verſes, that the different ſentiments in each ſtanza have no connection with one another, except what may ariſe from chance; they are claſſed merely to agree with the metre.

Hir nôs, gorddyar mynydd,
Goçwiban gwynt uwç blaen gwŷdd;
Ni thwyll drycanian dedwydd.

Marçwyail dryfi a mwyar arni, (*a*)
A mwýalç ar ei nyth,
A çelwyddawg ni theü vyth.

Gwlaw allan gwlyçyd rhedyn,
Gwyn gro mor, goron ewyn; (*b*)
Tecav canwyll pwyll i ddyn.

Gwlaw allan yngan glydwr,
Melyn eithin, crin evwr—
Duw Reen, py beraist lyvwr!

Gwlaw allan gwlyçyd vy ngwallt,
Cwynvànus gwan, diphwys allt,
Gwelwgan gweilgi, heli hallt.

Gwlaw allan gwlyçyd eigiawn,
Goçwiban gwynt, uç blaen cawn;
Gwedy pob camp heb y dawn.

(*a*) Neu, Marchuyeil dryffi a muydr (mwgan) erni.
(*b*) Neu, Guyn gro mor goron cuyn.

The long night clamorous is the mountain;
Bluſtering is the wind over the tops of trees—
Ill-nature will not deceive the contented mind.

The luxuriant growing thorn will have berries on it;
And the thruſh on her neſt,
And the liar will never be ſilent.

Rain without, the fern are drenched,
White the gravel of the ſea, floating is the ſpray—
Reaſon is the faireſt light for man.

Rain without, loquacious is the ſhelter,
Yellow is the furze, rotten is the hedge—
Thou creating God, why didſt thou give exiſtence to a coward!

Rain without, my hair is drenched,
Full of complaint is the feeble, ſteep is the cliff;
Darkly-white is the torrent, the ſea is ſalt.

Rain without, let it drench the ocean,
Bluſtering is the wind over the reeds—
After every feat ſtill without a genius.

MARWNAD CADWALLAWN, VAB CADVAN,

BRENIN PRYDAIN.

CADWALLAWN cyn noi ddyvod,
A'i gorug a'n digonod; (*a*) pedair priv-gad ar ddeg
Am briv-deg Prydain, a thri-ugain cyvarvod.

Llueſt Cadwallawn ar Gaint,
Lloegyr ardres ormes arnaint, (*b*)
Llaw ddillwng ellwng oed vraint. (*c*)

Llueſt Cadwallawn ar Yddon, (*d*)
Avar anwar ei alon, (*e*)
Llew llwyddawg ar Saeſon. (*f*)

Llueſt Cadwallawn glodrydd,
Yn ngwarthav Digoll Vynydd,
Seith-mis, a ſeith-gad beunydd.

(*a*) Neu, Ae goruc an divragot.
(*b*) Neu, Lloegyr ar dres ormes ednaint.
Neu, Lloegr ardres armes arneint.
(*c*) Neu, Oed yreint; neu, Oed ureint; neu, Oed braint.
(*d*) Neu, Arydon; neu, Ar ydon; neu, Ar y don; neu, Ar yd don.
(*e*) Neu, Yn alon.
(*f*) Neu, Lleu lluydauc ar Saeſon.
Neu, Llew llwyddawg o'r Saeſon.

ELEGY ON CADWALLON, THE SON OF CADVAN,

KING OF BRITAIN. (*a*)

CADWALLON, ſince he is come,
He that formed him did amply ſatisfy us; he fought fourteen
Great battles for the moſt fair *Britain*, and ſixty ſkirmiſhes.

The army of *Cadwallon* encamped on *Caint*,
Of *Lloegyr* he was the enthraller, he was their oppreſſor,
His hand was open, and honour flowed.

The army of *Cadwallon* encamped on *Yddon*,
The fierce affliction of his foes,
A lion proſperous over the *Saxons*.

The army of *Cadwallon*, the illuſtrious,
Encamped on the top of the mount of *Digoll*,
For ſeven months, and ſeven ſkirmiſhes daily.

(*a*) *Cadwallon* became king of *North Wales* in 613, and nominally of *Britain* in 633, and reigned till about 646. One of the moſt memorable events that happened to him in the early part of his life, was his defeat by *Edwyn* king of the *Saxons* of *Deira*; who was brought up with him. In conſequence of this he was obliged to fly to *Ireland*; where he remained ſeven years, according to the following *Triad*.

Tri diwair Deulu Ynys Prydain; Teulu Cadwallawn mab Cadvan, a vuont ſaith mlynedd yn Ywerddon gyd ag ev; ac yn hŷny o yſbaid, ni ovynaſant ddim iawn iddo rhag gorvod arnaddynt ei adaw: A Theulu Gavran mab Aeddan, pan vu y divancoll, a aethant i'r mor dros eu harglwydd: A'r trydydd Teulu Gwenddolau mab Ceidiaw, yn Arderydd, a gynnaliaſant y vrwydyr bymtheg-nos a mis wedy lladd eu harglwydd. Sev oedd rivedi Teuluoedd pob un o'r gwyr hŷny un canwr ar ugaint.

Lluest Cadwallawn ar Havren,
Ac o'r tu draw i Ddygen,
A breiaid yn llosgi Meigen. (*a*)

Lluest Cadwallawn ar Wy,
Maranedd wedi mordwy,
A ddylynad câd cylçwy. (*b*)

Lluest Cadwallawn ar Fynnawn Vedwyr,
Rhag milwyr magai dawn;
Dangosai Gynon yno haeru iawn. (*c*)

Lluest Cadwallawn ar Dâv,
Ys lluosawg y gwelav
Cyvrenin vraisg nâv. (*d*)

Lluest Cadwallawn ar Dawy, (*e*)
Lleiddiad adav yn adwy, (*f*)
Clodrydd ceisydydd cystwy.

Lluest Cadwallawn tra çaer
Caew, byddin a çynnwrv taer (*g*)
Can câd, a thòri can caer.

(*a*) Neu, Afrieid yn llosgi Meigen.
(*b*) Neu, A delinat kat kylçhuy.
(*c*) Neu, Haery dawn; neu, Haearn daun.
(*d*) Neu, Cywrennin vre is nav.
(*e*) Neu, Ar Dafwy; neu, Ar Dauy.
(*f*) Neu, Lleiddiad addaf yn adwy.
(*g*) Neu, (Caeu) Byddin a chynnwr caer (taer.)

The army of *Cadwallon* encamped on *Havren*,
And on the farther ſide of *Dygen*, (*a*)
And the devourers were burning *Meigen*.

The army of *Cadwallon* encamped on the *Wy*, (*b*)
The common men, after paſſing the water,
Following to the battle of ſhields.

The army of *Cadwallon* encamped by the well of *Bedwyr*; (*c*)
With ſoldiers virtue is cheriſhed;
There *Cynon* ſhewed how to aſſert the right.

The army of *Cadwallon* encamped on the *Tav*, (*d*)
Very numerous may I ſee
The ſharers in the fame of the potent chief.

The army of *Cadwallon* encamped on *Tawy*; (*e*)
He had the hand of ſlaughter in the breach;
Spreading was his fame, eagerly he ſought the conflict.

The army of *Cadwallon* encamped towards the city
Of *Caew*, (*f*) a hoſt that was ſtubborn in the tumult,
Of a hundred battles, and the falling of a hundred caſtles.

(*a*) Probably this is *Dygen Vreiddin*, near *Welſh Pool*.

(*b*) The river *Wye*.

(*c*) In the upper part of *Gwaun Llwg*, *Monmouthſhire*.

(*d*) The river that gives name to *Caerdiff*. Nearly oppoſite *Llandaff*, on the other ſide of the *Tav*, there are the ruins of a *Britiſh* camp in a place called *Gwaun y Trodau*. The tradition of the neighbourhood is, that the *Saxons* ſuffered a great defeat there.

(*e*) The river on which the town of *Swanſea* ſtands.

(*f*) There is a place called *Caeo* in *Caermarthenſhire*.

Llueſt Cadwallawn ar Gowyn; (*a*)
Llaw lluddedig ar awyn; (*b*)
Gwyr Lloegyr lluoſawg eu cwyn.

Llueſt Cadwallawn heno,
Trathir yn nhymmyr Penvro; (*c*)
Am nawdd vawr anhawdd i fo.

Llueſt Gadwallawn ar Deivi,
Cymmyſgai waed â heli; (*d*)
Angerdd Gwynedd gwynygai. (*e*)

Llueſt Cadwallawn ar Dyfyrdd Avon, (*f*)
Gwnaeth eryron yn llawn; (*g*)
Gwedy trin dywyneu dawn. (*h*)

Llueſt Gadwallawn vy mrawd,
Yn ngwerthevin Bro Dunawd,
Ei vâr anwar yn foſawd. (*i*)

Llueſt Cadwallawn ar Veinin, (*k*)
Llew lluoſawg ei werin,
Twrwv mawr traças i orddin. (*l*)

(*a*) Neu, Ar gowyn (gyuyn.)
(*b*) Neu, Llau lludedic ar auyr (arawyn.)
(*c*) Neu, Trathir yn tymyn (tymyr) Penvro.
(*d*) Neu, Cymmyſgi uaot a heli.
(*e*) Neu, Angerdd Gwynedd Gwy ny gei (guynigei.)
(*f*) Neu, Ar Dyfyrdd (dyfyrd) Avon.
(*g*) Neu, Gwnaeth erſion yn llawn.
(*h*) Neu, Guedi trin dywineu (dyfineu) dawn.
(*i*) Neu, Y var anuar yn ffoſſaut.
(*k*) Neu, Ar Feirin (veirin.)
(*l*) Neu, Twrwf mawr tra chas Forddin.
Neu, Turuf maur trochas y ordin.

The army of *Cadwallon* encamped on the *Cowyn*; (*a*)
There the hand was weary on the rein;
The men of *Lloegyr* abounded with complaints of woe.

The encampment of *Cadwallon* is this night
In the extremity of the watery region of *Penvro*, (*b*)
For refuge to retreat where the difficulty was great.

The encampment of *Cadwallon* on the *Teivi*, (*c*)
The blood mixed with the briny wave;
There the fury of *Gwynedd* (*d*) violently raged.

The army of *Cadwallon* encamped on the *Dyfyrdd River*, (*e*)
He made the eagles full;
After the conflict virtue was disgraced.

The encampment of *Cadwallon*, my brother,
In the upper part of the country of *Dunod*, (*f*)
His wrath was violent in wielding the blade.

The army of *Cadwallon* encamped on *Meinin*, (*g*)
The lion with the numerous host,
Great the tumult bringing affliction on the borders.

(*a*) A river dividing the counties of *Pembroke* and *Caermarthen*.

(*b*) The present *Pembrokeshire*; that is, the *Land's End*.

(*c*) The *Teivi* falls into the sea at the town of *Cardigan*.

(*d*) *North Wales*, exclusive of *Powys*.

(*e*) Probably a mistake for the *Dyvi* ~~River~~, between the counties of *Caredigion* and *Meirionydd*.

(*f*) *Bro Dunawd*, or *Cantrev Dunodig*, a district comprehending the sea-coast of *Meirion*, and part of *Caernarvonshire*.

(*g*) Perhaps where the abbey of *Maenen* stood, near *Llanrwst*.

× Dwyryd in the vale of Maentwrog

O gyfful eftrawn, ac anghyviawn venaig,
Dillydd dwvyr o fynnawn:
Trig trym-ddydd am Gadwallawn! (a)

Gwifgwys coed cain dudded hâv;
Dybryfid gwyth wrth dynged— (b)
Cyvarwyddom ni am Elved. (c)

(a) Neu, Tri (tryc) thrymddydd am Gadwallawn.
(b) Neu, Dy bryffit guych wrth dyghet.
Neu, Dybrys o fyfid gwyth wrth dynged.
(c) Neu, Cyfarfyddom ni a Melfed.

From the plotting of ſtrangers, and unjuſt monks,
As the water flows from the fountain—
Sorrowful will be our lingering day for *Cadwallon!* (*a*)

The trees have put on the gay covering of ſummer;
Let the wrath of ſlaughter haſten quickly, led by fate,
Let us be guided onward to the plain of *Elved!*

(*a*) When *Cadwallon* returned from *Ireland*, to retrieve his honour, he directed his forces a ſecond time againſt *Edwyn*, whom he ſlew at a place called *Meigen*. In this battle the men of *Powys* greatly ſignalized themſelves; and in return *Cadwallon* granted them fourteen peculiar privileges, which are enumerated by the celebrated *Cynddelw*, in a poem written in 1160, which concludes thus:

> Gwyr Powys pobyl diſgywen,
> Câd orllawes orllawen:
> Pedair cynneddyv, cadw cadyr urdden,
> Ar ddeg erddygant o Veigen.

> The *Powyſians*, a renowned people,
> May exult of their prowefs in the conflict:
> Four famed privileges, honourably confirmed,
> And ten beſides they acquired from *Meigen*.

CANU LLYWARÇ HÊN,

I'W HENAINT A'I VEIBION.

CYN bum cain vaglawg, bum cyfes eiriawg, (*a*)
Ceinvygir ni eres—
Gwyr Argoed eirioed a'm porthes!

Cyn bum cain vaglawg bum hy,
A'm cynnwyfid yn nghyvyrdy
Powys, paradwys Cynmry.

Cyn bum cain vaglawg bum eirian,
Oedd cynwayw vy mhar, (*b*)
Oedd cynnwyv cevyn-grwm; wyv trwm, wyv truan!

Baglan bren, neud cynhauav, (*c*)
Rhudd rhedyn, melyn calav?—
Neu'r digerais a garav!

Baglan bren, neud gauav hŷn,
Yd vydd llavar gwyr ar lŷn (*d*)
Neud diannerç vy erçwyn! (*e*)

Baglan bren, neud gwanwyn
Rhydd côgau, goleu ewyn? (*f*)
Wyv digariad gan vorwyn!

(*a*) Neu, Bun (bwn) cyffes eiryauc.
(*b*) Neu, Oed kymueu vym par.
(*c*) Neu, Neut kyn trayaf.
(*d*) Neu, Ytuyd (ydwyt) llavar guyr ar lyn.
(*e*) Neu, Neut diannerch vy euryn.
(*f*) Neu, Rud cogeu goleu euyn.

ELEGY OF LLYWARÇ HEN,

ON OLD AGE, AND THE LOSS OF HIS SONS.

BEFORE I appeared with crutches, I was eloquent in my complaint,
It will be extolled, what is not wonderful—
The men of *Argoed* (*a*) have ever ſupported me!

Before I appeared with crutches I was bold,
I was admitted into the congreſs houſe
Of *Powys*, the paradiſe of the *Cynmry*. (*b*)

Before I appeared on crutches I have been comely,
The foremoſt of the ſpears was my lance,
My round back was firſt in vigour—I am heavy; I am wretched!

My wooden crook, is it not the time of harveſt,
When the fern is brown, the reeds are yellow?—
Have I not once diſliked what now I love!

My wooden crook, is not this winter,
When men are noiſy over the beverage?
Is not my bedſide void of greeting viſits!

My wooden crook, is it not the ſpring,
When the cuckoos are at liberty, when the foam is bright?
I am deſtitute of a maiden's love!

(*a*) *Argoed* implies *on*, or *above the wood*. It has been before obſerved that this ſeems to have been the name of the patrimony of *Llywarç*, bordering on the foreſt of *Celyddon*. It is more probable to ſuppoſe that the Bard alludes to that country, than that *Argoed* ſhould be conſidered here as an epithet for *Powys*; as the name does not apply to the deſcription of the latter.

(*b*) The *Welſh*.

Baglan bren, neud cyntevin,
Neud rhudd rhyç, neud cryç egin?
Edlid ym edryç yth ylvin! (*a*)

Baglan bren, gangen voddawg
Cynnelyç hên hiraethawg: (*b*)
Llywarç leverydd nodawg! (*c*)

Baglan bren, gangen galed,
A'm cynnwyſi: Duw difred! (*d*)
Elwir pren cywir cynnired.

Baglan bren, bydd yſtywell,
A'm cynnelyç a vo gwell:
Neud wyv Llywarç lawer pell? (*e*)

(*a*) *Ll. Coç.* Etryt ym edrych yth linin.
Neu, Edryd i'm edrych ith ylfin.
Ll. Du. Edlid yn edryd ith ylfin.
(*b*) Neu, Cynhellych hen hiraethauc.
(*c*) Neu, Lleveryd vodauc.
(*d*) Neu, Am cynhellych Duw diffred.
(*e*) *Ll. Coç.* Neut uyt Lyuarch lawer gwell.
Neu, Neut uyd hyttrach lawer pell.
Ll. Du. Neud wyt Llywarch llawer pell.

My wooden crook, is it not the beginning of ſummer, (*a*)
Are not the furrows brown, doth not the young corn begin to ruffle.—
My paſſions riſe when I look at thy beak!

My wooden crook, be thou a contented branch
To ſupport a mourning old man—
Llywarç accuſtomed much to talk!

My wooden crook, thou hardy branch,
Bear with me—God grant!
Thou ſhalt be called a wood whoſe wanderings are juſt.

My wooden crook, be thou ſteady,
So that thou mayeſt ſupport me the better—
Am not I *Llywarç*, much more compact?

(*a*) *Cyntevin*, or the firſt appearance of ſummer, is *May-Day*; and in that ſenſe it is uſed in the Welſh Laws. At that time the vegetation expanding luxuriantly the proſpect of the harveſt ſeaſon, there uſed to be in old times many ceremonies of rejoicing on the occaſion; but the principal one was the bonefire. The firſt day of *November* was conſidered as the concluſion of the ſummer; and this was celebrated in the ſame manner with bonefires, accompanied with ceremonies ſuitable to the event; and ſome parts of *Wales* ſtill retain theſe cuſtoms. *Ireland* retains ſimilar ones; and the fire that is made at theſe ſeaſons, is called *Beal Taine* in the *Iriſh* language; and ſome antiquaries of that country, in eſtabliſhing the eras of the different colonies that planted the iſland, have been happy enough to adduce as an argument for their *Phœnician* origin this term of *Beal Taine.*

Baal was the great deity of the *Phœncians*; and he was one, by all accounts, that exceedingly delighted in ſeeing his votaries conſign themſelves with fortitude to fiery ordeals peculiar to his own taſte. Now according to the authorities of the before mentioned antiquaries, there are various cuſtoms in their country that preſerve the memory of *Baal*; and even his very name joined to *Taine*, or fire, his own element, in the term *Beal Taine*; or, (according to their authority) the *Fire of Baal.*

If the above elucidation of *Beal Taine* had not been ſo clear, the *Welſh* words *Bâl Dân*, and *Tân Bâl*, would probably have been of ſome weight: The meaning of *Tân*, like the *Iriſh Taine*, is *fire*, and *Bâl* is ſimply a projecting, ſpringing out, or expanding; and when applied to vegetation, it means a budding or ſhooting out leaves and bloſſoms, the ſame as *Balant*, of which it is the root; and it is alſo the root of *Bala*; and of *Blwydd*, *Blwyddyn*, and *Blynedd*, a year, or the circle of vegetation. So the ſignification of *Bâl Dân*, or *Tân Bâl*, would be, *the rejoicing fire for the vegetation*, or *for the crop of the year.*

Yn cymmwedd y mae henaint â mi,
O'm gwallt i'm daint,
A'r cloyn à gerynt yr ieuaint. (*a*)

Dyrgweny gwynt, (*b*) gwyn gne godre gwŷdd,
Dewr hydd, diwlydd bre; (*c*)
Eiddil hên, hwyr yd re. (*d*)

Y ddeilen hon neu's cynnired gwynt?
Gwae hi o'i thynged—
Hi hên—eleni y ganed!

A gerais er yn wâs ys ſy gâs gènyv,
Merç eſtrawn, a març glâs:
Neud nad mi eu cyvaddas! (*e*)

Vy mhedwar priv-gâs erymoed, (*f*)
Ymgyvarvyddynt yn unoed, (*g*)
Pâs, a henaint, haint, a hoed.

(*a*) *Ll. Arall.* Y mae henaint yn cymued a mi
Om guallt ym danned
Ar cloyn a gerynt y gwragedd.
Ll. Du. Ar cloyn a gerynt yr ieuainc.
Ll. Coç. Ar cloyn a gar yr ieuaint (ieueinc)
(*b*) Neu, Dyr guenn (dyr gweny) guynt.
(*c*) Neu, Deurhyd diulyd bre (Dewr hyd ddiwlydd bre)
(*d*) Neu, Huyr ydyre (hwys y dyre)
(*e*) *Ll. Du.* Y sy (yſydd) gennyf yn gâs
A gereis er yn was.
Neu, Deubeth a gereis er yn was
Merch i eſtron a march glas
A heddyw nid ynt gyfaddas.
(*f*) *Ll. Du.* Fy (ym) pedwar prifgas erioed.
(*g*) Neu, Yn gyvarvydynt yn unoet.
Neu, Pan gyfarfyddynt unoed.

Surely old age is ſporting with me,
From my hair to my teeth,
And that glancing look, once ſo loved by fair young ones!

The wind grinningly bluſters out, white is the ſkirt of the wood,
Lively is the ſtag, there is no moiſture on the hill;
Feeble is the aged, ſlowly doth he move.

This leaf, is it not blown about by the wind?
Woe to it of its fate!
It is old—in this year only was it born!

What I loved when I was a youth are hateful to me now;
The ſtranger's daughter, and the grey ſteed:
Am not I for them unmeet?

The four moſt hateful things to me through life,
They have met together with one accord,
The cough, old age, ſickneſs, and grief.

Wyv hên, wyv unig, wyv anelwig oer,
Gwedy gwely ceinvyg;
Wyv truan, wyv tridyblyg!

Wyv tridyblyg hên, wyv anwadal drud,
Wyv ehud, wyv anwar:
Y ſawl a'm caroedd ni'm câr!

Ni'm câr rhianedd, ni'm cynnired neb,
Ni allav ddarymred—
Wi! o angau, na'm dygred!

Ni'm dygred na hun, na hoen;
Gwedy y lleas Llawr a Gwên, (*a*)
Wyv anwar abar, wyv hên!

Truan o dynged a dyngwyd (*b*)
I Lywarç, ar y nos y ganed: (*c*)
Hir gniv heb eſgor lludded!

Na wiſg wedy cwyn; na vid vrwyn dy vryd:
Llem awel, a çwerw gwanwyn—(*d*)
Na'm cyhudd vy mam (*e*)—mab yt wyv!

(*a*) Neu, Guedy lleas (gwedy y llas) Llawr a Gwen.
(*b*) Neu, Truan o dyngwy a ddygeydd.
Ll. Du. Truan o dynged a ddygwydd i Llywarch.
(*c*) Neu, I Llywarch er y nos y ganed.
(*d*) Neu, Llem awel a cherw gwenebyn.
(*e*) Neu, Amgyhyd (am gyhydd) fy mam.

I am old, I am alone, I am decrepid and cold;
After the sumptuous bed of honour;
I am wretched, I am triply bent!

I am triply bent and old, I am fickly bold,
I am rash, I am outrageous:
Those that loved me once, now love me not!

Young virgins love me not, I am resorted to by none,
I cannot move myself along—
Ah! death, why will he not befriend me!

I am befriended by neither sleep, nor gladness;
Since the slaughter of *Llawr* and *Gwên*; (a)
I am outrageous and loathsome, I am old!

Wretched the fate that was fated
For *Llywarç*, on the night he was born:
Long pains, without being delivered of his load of trouble! (b)

Array not thyself after thy wailing; let not thy mind be vexed;
Sharp is the gale, and bleak is the spring!—
Accuse me not, my mother—I am thy son!

(a) Two sons of *Llywarç*.

(b) There is a stanza in the latter part of this Elegy that varies but a very little from this; and perhaps one was brought in by mistake, at some period or other, from memory.

Neud adwen ar vy ngwên, (*a*)
Yn hanvod cun açen, (*b*)
Tri gwyddorig elwig awen? (*c*)

Llym vy mhâr, llaçar yn ngryd; (*d*)
Armaav i wyliaw rhyd: (*e*)
Cynnydd anghwyv Duw gennyd! (*f*)

O diengyd a'th wylwyv, (*g*)
O'th ryleddir a'th gwynwyv:
Na çoll wyneb gwyr argnwyv. (*h*)

Ni çollav dy wyneb, trin wofe ber, (*i*)
Pan wifg glew yr yftre; (*k*)
Porthav gniv, cyn mudav lle. (*l*)

Rhedegawg tòn ar hyd traeth;
Eçadav tòrid arvaeth câd acdo, (*m*)
Gnawd fo ar fraeth.

(*a*) Neu, Neut atuen ar uy auen.
(*b*) Neu, Ynghanfiod cun a chen.
(*c*) Neu, Tri gwydd orig elwig awen (wen)
Ll. Du. Trigwyddorig elwid wen (awen)
(*d*) Neu, Llachar y gryd.
(*e*) Neu, Arnaf (armaif) i uylaw (wylyaw) ryt
(*f*) *Ll. Coç.* Rhydd cynnydd anghyf Duw gennyd.
Neu, Kynnydd cyn nid anghwyf Duw gennyt
Neu, Ynnyt anghyf; neu, cyn ni ddiangwyf.
Neu, Cyn nid anghwyf; neu, Cynni ddiangwyf.
Ll. Du. Cynnydd anghyf Duu genhyd.
(*g*) Neu, O diegyd ath ueluyf.
(*h*) Neu, Gwyr argnif; neu, gwyr ar gnif.
(*i*) *Ll. Du.* Ni chollafdy trin wofeb er (wr)
(*k*) Neu, Penwifg glew yr yftre.
(*l*) Neu, Porthaf gnif kyn mudef (mydif) lle (le)
(*m*) Neu, Echadef torrit arvaeth (kat ac ado) cad (acddo.)

Do I not recognize by my ſmile,
My deſcent, ſway and kindred;
Three themes of the harmonious muſe?

Sharp is my ſpear, furious in the onſet; (a)
I will prepare to watch on the ford:
Support againſt falling may God grant me!

If thou ſhouldeſt run away I ſhall be to weep for thee;
If thou ſhouldeſt be ſlain I ſhall mourn thee:
Loſe not the countenance of the men of conflict.

I will not loſe thy countenance, prone to warfare,
From the time that the hero puts on the harneſs of his ſteed;
I will bear the pang ere I quit the ſpot.

Gliding is the wave along the beach;
I perceive that the deſign of that battle will be fruſtrated;
It is uſual for the loquacious to run away.

(a) It was a maxim with the bards to admit nothing but truth into their compoſitions, which may be an excuſe for what he ſays of himſelf: He is imitated by many—*Gwalçmai* is one:

Llaçar vy nghleddyv, lluç ydd ardwy glew,
Llewyçedig aur ar vy nghylçwy:
Cyvun weſtlawg dyvyr dydd neud gavwy
Cathyl o ar adar, awdyl offymwy.
Gorvynig vy mhwyll yn mhell amgant
Heddyw wrth athreiddiaw tir tu Evyrnwy,
Gorwyn blaen avall blodau vagwy,
Bylç caen coed, bryd pawb parth yd garwy.

Vehement is my ſword, like the lightning's glance to protect the brave,
Brightly glitters the gold on my round ſhield:
The day I am ſoothed, when the murmuring waters harmonize
With a hymn from the birds, ſtored with ſweet muſic.
My paſſions inflamed with longing, wander far
This day, whilſt roving through the vale to the banks of *Evyrnwy*:
Brightly glare the branches of the apple-trees cluſtered with bloſſoms;
The woods diſplay their proud robes; all look pleaſed towards thoſe they love.

Yſid ym a levarwyv,
Briwaw pelydyr parth y bwyv; (*a*)
Ni levarav na fowyv. (*b*)

Meddal mignedd, caled rhiw, (*c*)
Rhag carn cawn tàl glan a vriw; (*d*)
Eddewid ni wneler nid gwiw. (*e*)

Gwasgarawd naint am glawdd caer, (*f*)
A minnau a rinaäv (*g*)
Yſgwyd bryd briw cyn teçav.

Y corn a'th roddes di Urien,
A'r arweſt aur am ei ên,
Çwyth ynddo o'th daw angen.

Er ergryd angau rhag angwyr Lloegyr, (*h*)
Ni lygrav vy mawredd,
Ni ddyçanav rianedd! (*i*)

(*a*) Neu, Briau pelydr parth y bwyf.
(*b*) Neu, Ny laſaraf na phowyf.
(*c*) Neu, Medal mi ened (miged) calet rhiw.
(*d*) Neu, Rac carn caun tal glan avriw.
(*e*) Neu, Edewit ny weether (ny wnel) nytiw (nid yw)
Neu, Eddewid ny wellaer nyd iw.
(*f*) Neu, Guas karaut (gwaſgarawſt) neint am glawd caer.
(*g*) Neu, A minneu armaif ys gwyd (yſguyt)
(*h*) *Ll. Coç.* Yr ergryt aghen rac aghywyr Lloegr.
Neu, Er egryt angen rhag anghenwyr (anhegeyr) Lloegr.
(*i*) Neu, Ni ddyhunaf rianedd

What there is concerning me I ſpeak of;
There is the breaking of ſpears about the place where I am;
I will not ſay but that I may retreat.

Soft is the bog, the cliff is hard,
With the hoof we ſhall have the edge of the bank broken;
A promiſe not fulfilled is none at all.

As the ſtream divides round the caſtle-wall,
I alſo will prognoſticate
A ſhield with a fractured front, ere I run away.

The horn given to thee by *Urien*, (*a*)
With the wreathe of gold round its rim,
Blow in it if thou art in danger. (*b*)

For the terrour of death from the baſe men of *Lloegyr*,
I will not defile my honour,
I will not lampoon the young virgins.

(*a*) Prince of *Reged*, and the couſin-german of *Llywarç*.

(*b*) The horn was eſteemed one of the moſt precious articles poſſeſſed by a warrior; it ſerved to give the ſignal for war, and to circulate the chearful mead:

Dywallaw di'r Corn argynvelyn;
Anrhydeddus veddw o vedd gorewyn—
Hirlas buelin, braint uçel hen ariant,
Ai gortho nid gorthenau:
A dyddwg i Dudur, eryr aerau,
Gwirawd gyſſevin o'r gwin gwinau.

Pour out the horn with the glittering yellow top,
Honourably drunk with frothy ſparkling mead—
The *Hirlas* of the Buffalo, highly enriched with ancient ſilver,
And its cover, all pleaſing to the lip:
And bear to Tudur, eagle of conflicts,
Some choice beverage of the deeply-bluſhing wine.

Owain Cyveiliawg, Prince of Powys

Tra vum i yn oed y gwâs draw,
A wisg, o aur ei ottoyw, (*a*)
Byddai re y rhuthrwn y wayw.

Diheu diwair dy waes, (*b*)
Ti yn vyw a'th dyst rhylâs:
Ni bu eiddil hen yn wâs.

Gwên wrth Lawen ydd wylwys neithwyr, (*c*)
Arthur ni theças: (*d*)
Aer a drawdd ar glawdd gorlas, (*e*)

Gwên wrth, Lawen ydd wylwys neithwyr,
A'r ysgwyd ar ei ysgwydd; (*f*)
A çan bu mab ym bu hywydd.

Gwên wrth Lawen ydd wyliis (*g*)
Neithwyr, a'r ysgwyd ar ygnis; (*h*)
Can bu mab i mi ni ddiengis. (*i*)

Gwên gygydd, goçawr vy mryd, (*k*)
I y lâs ys mawr casnar:
Neud câr a'th levawr! (*l*)

(*a*) Neu, A wisc o eur y ottew.
(*b*) Neu, Diheu diweir dy was (waes) di yn fyw.
Ll. Du. Diau dywir dy was.
(*c*) Neu, Gwen, wrth lawen yd weles.
(*d*) Neu, A thuc ny techas (thechas)
(*e*) Neu, Aer (oer) adraud (a drawd) ar glawd (arglawdd) Gorlas.
(*f*) Neu, Ar ysguyt ar y ysguyd.
Ll. Du. Arysg ar ygnis (ysgwydd)
(*g*) Neu, Gwen wrth lawen yd wylwys.
(*h*) Neu, Ar ysgwyd ar y gwys.
(*i*) Neu, A chan bu mab im (imi) ny ddiengys (ddiengeis).
(*k*) Neu, Gwen gygyd (gwgydd) gochawn (gochawch) vy mryt.
(*l*) Neu, Nyt car ath lavawr (laddawr)

Whilst I was of the age of yonder youth,
That wears the golden spurs,
It was with velocity I pushed the spear.

Truly, thy young man is faithful,
Thou art alive, and thy witness is slain——
The old man that is now feeble was not so in his youth.

Gwên, by the *Llawen*, (*a*) watched last night—
Arthur did not retreat—
He darted through the slaughter on the green embankment.

Gwên, by the *Llawen*, watched last night, (*b*)
With the shield on his shoulder;
And as he was my son, he shewed himself bold.

Gwên, by the *Llawen* did he watch
Last night, with the shield uplifted;
As he was my son he did not retreat.

Gwên with the lowring look, irresolute is my mind,
Thy death greatly provokes my wrath—
Will not thy kindred mourn thee!

(*a*) A river, uncertain where; but perhaps the *Lune*, on which stands the present town of *Lancaster*.

(*b*) A similar description, by a bard of the twelfth century, has so much beauty as to need no apology for inserting it here—

Gorwyliais nôs yn açadw fîn
Gorloes rydau dwvyr Dygen Vreiddin;
Gorlas gwellt didryv; dwvyr, neud iesin,
Gwylain yn gware ar wely lliant,
Lleithrion eu pluawr, pleidiau eddrin.

I watched through the night with care, to guard the bounds,
Where the pellucid waters plaintively murmur in the fords of *Breiddin*;
The grass untrodden wears now a brighter green; how fair the stream,
And sea-mews playful on their wavy beds,
With polished plumage, gliding at their ease in love-united groupes.

GWALÇMAI AB MEILIR.

Gwên, vorddwyd tyllvra, (*a*) a wylias neithwyr
Yn ngoror rhyd Vorlas;
A çan bu mab ym ni theças.

Gwên gwyddwn dy eiſſillyd, (*b*)
Rhythr eryr yn ebyr oeddyd—
Betwn ddedwydd diangyd! (*c*)

Tòn tyrvid, toïd ervid, (*d*)
Pan ânt cynrain yn ngovid; (*e*)
Gwên, gwae ry hên o'th edlid!

Ton tyrvid, toïd açes, (*f*)
Pan ânt cyvrain yn ngnes: (*g*)
Gwên, gwae ry hên ryth-golles!

Oedd gwr vy mab, oedd ddyſgywen hawl; (*h*)
Ac oedd nai i Urien;
Ar ryd Vorlas y llâs Gwên!

Prenial dywal gâl yſgwn, (*i*)
Gorug ar Loegyr lu cyngrwn: (*k*)
Bedd Gwên vab Llywarç Hên hwn! (*l*)

(*a*) Neu, Gwen vordwyt tyllvras.
(*b*) Neu, Gwen guydun (gwydn) dy eiffillut (eiſſillydd.)
(*c*) Neu, Belun (Pi tawn) dedwyd dianghut.
(*d*) Neu, Ton tyrfid coed erfid.
(*e*) Neu, Pan aut (nawd) cyvrein ygovid (y gofid, neu, yn ofid).
(*f*) Neu, Ton tyrfid caed aches.
(*g*) Neu, Pan aut (nawd) kyvrin ygnes (y gnes.)
(*h*) Neu, Oed gwr vy mab oediſgwen haul (oedd is gwen haul.)
(*i*) Neu, Prennyal dywal gal yſcyn.
(*k*) Neu, Goruc ar Loegr lu (llu) Kyndrwyn.
(*l*) Neu, Yw hwn.

Gwên, with the brawny thigh, did watch laſt night
On the border of the ford of *Morlas*; (*a*)
And as he was my ſon he did not retreat.

Gwên, I knew well thy inherent diſpoſition,
In the aſſault like the eagle at the fall of rivers thou wert— (*b*)
If I were fortunate thou wouldeſt have eſcaped!

Let the face of the ground be turned up, let the aſſailants be covered,
When chiefs repair to the toil of war:
Gwên, woe to him that is over old, for thee he is indignant!

Let the face of the ground be turned up, and the plain be covered,
When the oppoſing ſpears are lifted up—
Gwên, woe to him that is over old, that he ſhould have loſt thee!

My ſon was a man, ſplendid was his fame;
And he was the nephew of *Urien*:
On the ford of *Morlas*, *Gwên* was ſlain!

The ſhrine of the fierce overbearing foe,
That vanquiſhed the circularly-compact army of *Lloegyr*:
The grave of *Gwên* the ſon of old *Llywarç* is this!

(*a*) There are ſeveral rivers of this name. One riſes in *Denbyſhire*, and falls into the *Ceiriawg* near *Chirk Caſtle*: But the *Morlas* mentioned here, moſt likely, was a river in, or contiguous to *Llywarç's* own principality, weſt of the foreſt of *Celyddon*, ſomewhere in the neighbourhood of *Lancaſter*. The name may poſſibly ſtill remain there; for the ancient *Britiſh* names of rivers are ſurpriſingly retained in thoſe parts, where the language has been loſt for many ages; indeed moſt of the rivers of *Cumberland*, and adjacent parts, have kept the old names.

(*b*) Alluſions to the ſtrength, and fierceneſs of the eagle, are very common in the works of the ancients. They generally repreſent him ſtationed at the mouths of rivers, or inlets, watching his prey; hence it muſt be underſtood, that they mean moſt commonly that ſort called the oſprey, or ſea eagle.

Teg yd gân yr aderyn ar berwydd bren,
Uç ben Gwên; cyn ei olo dan dywarç:
Briwai galç Llywarç Hên!

Pedwar-meib arugaint a'm bu,
Eurdorçawg, tywyſawg llu;
Oedd Gwên goreu o naddu!

Pedwar-meib arugaint a'm bwyad,
Eurdorçawg, tywyſawg câd:
Oedd Gwên goreu mab o'i dâd!

Pedwar-meib arugaint a'm buÿn (*a*)
Eurdorçawg tywyſawg unbyn;
Wrth Wên gweiſionain oeddyn'. (*b*)

Pedwar-meib arugaint yn nghenvaint Llywarç, (*c*)
O wyr glew galwythaint,
Rhull eu dyvod, clod tramaint. (*d*)

Pedwar-meib arugaint o veithiaint vy nghnawd, (*e*)
Drwy vy nhavawd lleddyſaint: (*f*)
Da dyvod vy nghod colledaint. (*g*)

(*a*) Neu, Pedwar mab ar hugaint am bwyn.
(*b*) Neu, Y wrth Wen gueiſſyon ein oedyn.
(*c*) Neu, Yn cemieint Llywarch.
(*d*) Neu, Twll eu dyvot clot trameint.
Ll. Du. Tulleu dyfod clod tra meint.
(*e*) Neu, A veithyant; neu, a weithſeynt (*Ll. Du.* A neitheint.)
(*f*) Neu, Lledoſſeint; neu, lleddeſſeint.
(*g*) Da dyvot uygeot colledeint (colleddeint.)

Sweetly ſang the birds on the fragrant bloſſomed apple tree,
Over the head of *Gwên*, before he was covered over with ſod.
He uſed to fracture the armour of old *Llywarç*!

Four and twenty ſons I have had,
Wearing the golden chain, leaders of armies: (*a*)
Gwên was the beſt of them!

Four and twenty ſons there were to me,
Wearing the golden chain, leaders of battle:
Gwên was the beſt ſon of his father!

Four and twenty ſons to me have been,
Wearing the golden chain, and leading princes;
Compared with *Gwên*, they were but ſtriplings.

Four and twenty ſons in the family of *Llywarç*,
Men that were valiant oppoſers of the foe,
Liberal was the gift attended with boundleſs fame.

Four and twenty ſons, the offspring of my body;
By the means of my tongue they were ſlain:
Juſtly come is my budget of misfortunes!

(*a*) The *Eurdorçogion*, or *wearers of the golden chain*, have been already mentioned; but *Aneurin* may be quoted once more:

Tri-wyr a thriügaint a thriçant eurdorçawd,
O'r ſawl yd gryfiaſant uç gormant wirawd;
Ni ddiengai, namyn tri o wrhydri foſawd:
Dau gadci Aeron, a Çynon daerawd,
A minnau o'm gwaedfreu, gwerth vy ngwen-wawd!

Three, threeſcore, and three hundred heroes wearing the golden chain,
There were of thoſe that armed themſelves after too much beverage,
There eſcaped only three through the valorous uſe of ſwords:
The two dogs of war from *Aeron*, and the ſtubborn *Cynon*;
And I eſcaped the ſpilling of my blood ſaved by the ſacredneſs of the holy muſe.

Pan lâs Pyll oedd tevyll briw, (*a*)
A gwaed ar wallt hyll,
Ac i am ddwylan Fraw frowyll! (*b*)

Dyçonad yſtavell o eſgyll yſgwydawr (*c*)
Tra vydded yn ſevyll, (*d*)
A vriwed ar angad Pyll. (*e*)

Dyn dewis ar vy meibion, (*f*)
Pan gyrçai bawb ei alon,
Pyll wyn pwyll tân trwy livon! (*g*)

Mâd ddodes ei vorddwyd dros obell (*h*)
Ei orwydd, o wng ac o bell
Pyll pwyll tân trwy ſawell!

Oedd llary llaw aergre, oedd aeleu eilwydd, (*i*)
Oedd dinas ar yſtre:
Pyll wyn doed erçyll eudde. (*k*)

Pan ſavai yn nrws pebyll,
I ar orwydd erewyll,
Arddelwai o wr wraig Pyll!

(*a*) Neu, Oed teuyll briw.
(*b*) Neu, Ac am dwylann ffraw ffrewyll.
(*c*) Neu, Dichonaf yſtavell (yſtevyll) o eſgyll (oeſgyll.)
(*d*) Neu, Tra uydaf yn ſefyll.
(*e*) Neu, Afrifed ar angad Byll.
(*f*) Neu, Dyn deuis aruy meibion.
(*g*) Neu, Trwy linon; neu, liwon.
(*h*) Neu, Dros o bell.
(*i*) Neu, Aeleu eilvyd (aelaf eilwyd.)
(*k*) Neu, Pyll wyn doet perchyll eurdde (eude.)
Ll. Du. Pyll wyn oedd perchyll eurdde.

When *Pyll* (*a*) was ſlain gaſhing was the wound,
And the blood on the hair ſeemed horrible,
And on each bank of the *Fraw* (*b*) rapid was the ſtream!

A room might be formed from the wings of ſhields,
Which would hold one ſtanding upright,
That were broken on the graſp of *Pyll*.

The choſen man amongſt my ſons,
When each aſſaulted the foe,
Was fair *Pyll*, with a mind unreſtrained, as flames up the chimney. (*c*)

Gracefully he placed his thigh over the ſaddle
Of his ſteed, on the near and farther ſide—
Pyll with a mind unreſtrained as flames up the chimney.

He was gentle, with a hand eager for battle, he was muſic to the mourners,
He was a tower of ſtrength on his ſteed of war—
Fair *Pyll!* fearful is his covering of ſeparation!

Should he be at the door of his tent,
On the dark grey ſteed,
At the ſight, a hero would be conceived by the wife of *Pyll*.

(*a*) Another of the ſons of *Llywarç*.

(*b*) There is a river of this name in *Angleſea*, on which was the uſual reſidence of the princes of *North Wales*, thence called *Aberfraw*; but poſſibly the *Fraw* mentioned here was in ſome part of *Cumbria*.

(*c*) The original is *Llivon*, here rendered chimney; which ſome have taken to mean a river; but the appellation may be given to one with as much propriety as to the other; for the word ſimply means the *place of flowing*, or *paſſing through*. There are a great many rivers called *Llivon*; but that the other ſenſe is right here is plain from the ſucceeding ſtanza, where the laſt line is the ſame, except that *ſawell*, or *air hole*, is uſed inſtead of *Llivon*.

Briwyd rhag Pyll penglog fêr; (*a*)
Ys odid llwvyr yd llever (*b*)
Yn daw; eiddil heb ddim digoner. (*c*)

Pyll wyn, pellynig ei glôd, (*d*)
Handwyv nwyv erod o'th ddyvod, (*e*)
Yn vab o'th arab adnabod! (*f*)

Goreu tridyn y dan nev,
A warçedwis eu haddev,
Pyll, a Selyv, a Sanddev.

Yſgwyd a roddais i Byll,
Cyn noi gyſgu neu bu doll,
Deiniaw i haddav ar wall. (*g*)

Cyd delai Gynmru, ac elyflu o Loegyr, (*h*)
A llawer o bobtu,
Dangoſai Byll bwyll uddu. (*i*)

Na Phyll, na Madawg, ni byddynt hiroedlawg, (*k*)
Or ddevawd y gelwynt: (*l*)
"Rhoddyn!"—"na roddyn!"—cyngrair byth nis erçynt! (*m*)

(*a*) Neu, Beriwyd rac Pyll pengloc ffer.
(*b*) Neu, Ys odid (oeddyt) llyfr (llwfr, lwfyr, neu llyfyr) yd lleuer.
Neu, Ys odid llwfyr yd llecher.
(*c*) Neu, Yndaw (yn dan) eiddil heb ddím (daw) digoner.
(*d*) Neu, Pell cunic (cynnig) ei glod.
(*e*) Neu, Handdwyf nyyf yrot oth dyvod.
(*f*) Neu, Unfab a tharan (atharan) adnabot.
(*g*) Neu, Deiniau y hadau, arvoll (ar wall.)
Neu, Dimheu ei haddef ar wall.
(*h*) Neu, Ac elyflu Lloegr (elydlu o Loegr.)
(*i*) Neu, Danghoſeis Byll bwyll ydu.
(*k*) Neu, Na Phwyll na Madauc ni bydynt hiraethauc.
(*l*) Neu, Or dewawt y (a) gelvynt (gehwynt.)
(*m*) Neu, Rodyn Uarodyn llygreir vyt nys erchynt.

There was fractured before *Pyll* a ſtrong ſcull;
Seldom was there before him a coward ſniveller
That would be ſilent; the weak is ſatisfied without any thing.

Fair *Pyll*, widely ſpread his fame;
Am I not invigorated ſince that thou haſt exiſted
As my ſon, and joyful to have known thee!

The beſt three men under heaven,
That guarded their habitation,
Pyll, and *Selyv*, and *Sanddev*. (*a*)

I gave a ſhield to *Pyll*,
But before he ſlept was it not broken,
Going careleſsly to a dwelling?

Should *Cynmru* (*b*) come, and the predatory hoſt of *Lloegyr*
With many on each ſide,
Pyll would ſhew them conduct,

Nor *Pyll*, nor *Madawg*, (*c*) would be long lived,
If according to cuſtom there was a calling— [ſcorned.
" Surrender!"—" They would not ſurrender!" (*d*) quarters they ever

(*a*) *Selyv* and *Sanddev*, two other ſons of *Llywarç*.

(*b*) *Wales*, according to common acceptation; but originally ſo much of the iſland as was inhabited by the unmixt *Cynmry* This was the original name general to the whole people, and howſoever ſeparated into tribes, or principalities with their appropriate names, they ſtill retained this remarkable appellation of *Cynmry*, or *Firſt Generation*.

(*c*) Another ſon of *Llywarç*.

(*d*) Surrender is not very cloſe to the original; and as the literal meaning of the word is now a popular phraſe that ſhall be given likewiſe:——" *Would they give in?*"—" *They would not give in!*"

Llyma y mab oedd divai, tringar
I veirdd, ys ei glod lle nid elai,
Byll pei bellaç parhaäi. (*a*)

Maen, a Madawg, a Medel, dewrwyr,
Diyffig vroder,
Selyv, Heilyn, Llawr, Lliver. (*b*)

Bedd Gwell yn y Rhiw Velen,
Bedd Sawyl (*c*) yn Llan Gollen,
Gwarçeidw Llavyr (*d*) Bwlç Llorien.

Bedd rhudd neu's cudd tywarç,
Ni's evrydd gweryd Ammarç (*e*)
Bedd Llyngedwy vab Llywarç.

Goreu triwyr yn eu gwlad,
I amddifyn eu trevad (*f*)
Eithyr, ac Erthyr, ac Argad.

Tri meib Llywarç, tri anghymmen câd,
Tri çeimiad avlawen,
Llev, ac Arau, ac Urien.

(*a*) Neu, Llyma y mabed (ymabedd) divei tringar y
Veird (ei eneid) ys y glod (Ni ſerthynt ni ſei eu clod,)
Lle nid elei Byll pei bellach parei (parhaai.)

(*b*) Neu, Lliwer.

(*c*) Neu, Sawyll.

(*d*) Neu, Llamyr.

(*e*) Neu, Ni ſeirudd Gweryd Amarch.
Neu, Nyſevryd gueryt ammarch.
Ll. Du. Nis eiryd gweryd Cammarch,

(*f*) Neu, Y an diffyn eu treuad.

Behold my ſon that was without a fault, and warlike;
With the bards his fame went, where would not have gone
Pyll, if longer he had continued.

Maen, and *Madawg*, and *Medel*, valient men,
And brothers not refractory,
Selyv, *Heilyn*, *Llawr*, and *Lliver*.

The grave of *Gwell* is in *Rhiw Velen*, (*a*)
The grave of *Sawyl* in *Llangollen*, (*b*)
And *Llavyr* guards in the paſs of *Llorien*.

The ruddy grave, is it not covered with ſods?
The earth of *Ammarç* (*d*) will not be made leſs pure
By the grave of *Llyngedwy* the ſon of *Llywarç*.

The beſt three men in their country,
For protecting their habitation,
Eithyr, and *Erthyr*, and *Argad*.

Three ſons of *Llywarç*, the three untractable ones in battle,
The three joyleſs wanderers were
Llev, and *Arau*, and *Urien*.

(*a*) Not far from *Bala* in *Meirion*.
(*b*) In *Denbighſhire*.
(*c*) In *Montgomeryſhire*.
(*d*) There is a *Dôl Ammarç* in *Montgomeryſhire*.

Handid haws i amçwyſon, (*a*)
O'i adaw ar lan awon,
Y gyd â llu o wyr llwydion. (*b*)

Tarw trin rhyvel adwn,
Cledyr câd, canwyll yſgwn:
Reën nev! rhwy a endewid hwn. (*c*)

Y bore gan law y dydd,
Pan gyrçwyd Mwg-mawr-Drevydd,
Nid oedd vagawd meirç Meçydd. (*d*)

Cyvarvan a'm cavall, (*e*)
Celain ar wyar ar wall,
Cyvranc Rhun a'r drud arall.

Diaſbad a ddodir yn ngwarthav Llug Vynydd,
Odduç ben bedd Cynllug,
Mau gerydd, mi a'i gorug! (*f*)

Odid eiry toïd yſtrad,
Dyvryſiynt cedwyr i gâd:
Mi nid av, anav ni'm gad!

(*a*) Neu, Handid haus i amchuiſſon.
(*b*) Neu, Y gyd a llu ewyr llwydon.
(*c*) Tarv trin ryvel adun
Cledir cad canvill o guuin
Ren new ruy a endeid hun.
(*d*) *Ll. Du.* Y bore gan lav ydit
Ban girchuid Mug mawr brewit (*brenin y Saeſon*)
Nid oed vagaud meirch mechit.
(*e*) Neu, Kywarvan am caſall.
(*f*) Neu, Meugerit mi ae goruc.

May it be better for his conveniencies
That he be left on the banks of the river,
With a hoſt of grey men. (*a*)

The bull of tumult, guider of the war,
And ſupport of the battle, the bright elevated lamp—
Mover of heaven! too long has he been liſtened to.

The morning as the day appeared,
When the aſſault was made on the *Great Burner of Towns*. (*b*)
The ſteeds of *Meçydd* (*c*) were not trained up.

Oppoſite to my repoſing cell,
There was the corpſe in blood expoſed,
From the rencounter of *Rhun* and the other hero.

A cry of lamentation will be made on the top of the mount of *Llug*,
Over the grave of *Cynllug*; (*d*)
The reproach belongs to me, I was the cauſe!

Hardly has the ſnow covered the vale,
When the warriors are haſtening to the battle:
I do not go, I am hindered by infirmity.

(*a*) It ſeems that ſome monaſtery is alluded to.

(*b*) *Mwg-mawr-Drevydd*, is an epithet, if my recollection is right, given to *Edwyn* king of the *Saxons* of *Deira*, in ſome MSS.

(*c*) A ſon of *Llywarç*.

(*d*) Another of his ſons.

(*e*) Another ſon of *Llywarç*.

Nid wyd ti yſgolhaig, nid wyd elaig;
Unben ni'th elwir yn nydd rhaid—
Oç, Cynddilig, na buoſt wraig! (a)

Pell oddyman Aber Llyw,
Pellaç ein dwy gyvedlyw:
Talan telais dy ddeigyr i mi heddyw. (b)

Er yvais i win o gawg,
Ev a ragwan rai rheiniawg:
Eſgyll gwawr oedd waywawr Duawg! (c)

Oedd edivar gênyv pan ymerçis, (d)
Nad gantu i ddewis; (e)
Cynnydd y vai hael hoedyl mis! (f)

Adwen leverydd cyni vrân;
Pan ddiſgŷnai yn nghyvyrdy
Pen gwr, pan gwin a ddyly! (g)

Meyrygawg marçawg maes,
Tra vynws Dovydd vy lles,
Nid yſwn vegis môç mês!

(a) Nyduid ti yſgolheic nid vid eleic
Unben nith eluir in dit reit
Och Kindilic na buoſt gureic.
(b) Neu, Talan teleis dy (te) deigyr hedyu.
(c) Neu, Diwg; neu, Dwg.
(d) Neu, Ymercheis.
(e) Neu, Nat gantu y diewis.
(f) Neu, Cyn y dyfei hael hoedl mis.
(g) Neu, Atuen leveryd kyni
Fran (pan diſgynnei ygkyvrdy
Pen (paen) gur pan guin a dyly.

Thou art no fcholar, thou art no hermit,
A prince thou wilt not be called in the day of conflict—
Oh! *Cynddilig*, (*e*) why wert thou not a woman!

Far from here is *Aber Llyw*, (*a*)
Farther apart are our two friendly tribes—
Talan, I have repaid thy tears to me this day!

Since I have drank wine from the goblet,
There has been a piercing rencounter of the men of fpears—
Like the wings of the dawn was the glancing of the lance of *Duawg*. (*b*)

I repented of the time that I intreated
That thou fhouldeft not have thy choice;
It would have been generous to have life prolonged a month.

I know the voice of the raven, omen of woe,
When it defcends on the council houfe—
Chief of men, a goblet of wine fhould be thy mead.

The victorious knight of the field,
Whilft the Great Renovator permitted me profperity,
I did not then like the fwine, devour the acorns!

(*a*) Another fon of *Llywarç*.

(*b*) It is probable that this is the fame as is written *Aber Lew*, in the Elegy on *Urien of Reged*, being the place where he was flain.

(*c*) One of the fons of *Llywarç*.

Llywarç Hên, na vydd di wyl,
Trwydded a gefi di anwyl—
Tarn dy lygad, taw nag wyl!

Hen wyv vi, ni'th oddiweddav,
Rhodd am gyffiul, (*a*) cwdd arçav—
Marw Urien, angen arnav!

A'i dy gyffiul cyrçu brân, (*b*)
Can ddiwg ac argynan—
Marw meibion Urien açlan?

Na çred vrân, na çred Ddunawd,
Na çai ganthudd yn fosawd,
Bugail lloi Llanvor llwybrawd. (*c*)

Yffydd Lanvor dra gweilgi,
Y gwna mor molud wrthi—
Llallogan ni wn a'i hi.

Yffydd Llanvor, tra bànawg (*d*)
Ydd aä Clwyd yn Nghlywedawg,
Ac ni wn ai hi llallawg.

Heïs Dyvyrdwy yn ei thervyn,
O Veloç hyd Traweryn,
Bugail lloi Llanvor llwybryn. (*e*)

(*a*) Neu, Rot am gyffut.
(*b*) Neu, Ai dy gyffut cyrchu bran.
(*c*) Neu, Llafnawg llwyprawd.
(*d*) Neu, Yffydd llafnfawr tra bannawg.
(*e*) Neu, Llafnawr llwybryn.

Old *Llywarç* be thou not abashed,
An asylum thou shalt have, abounding with love—
Wipe thine eye, be silent, and cease from weeping!

I am old, I do not recollect thee,
I want advice, it is that I ask—
Urien is dead, and I am oppressed with trouble!

Is it for advice thou goest to the raven,
That sings her harmless clamour—
Are all the sons of *Urien* dead?

Believe not the raven, believe not *Dunawd*,
That thou shalt not have from them one blow in thy cause,
Herdman of the calves wandering the paths of *Llanvor*. (*a*)

There is *Llanvor*, beyond the stream
From which the sea augments its majesty—
But I know not that it is an oracle.

There is *Llanvor*, and very loud
Doth the *Clwyd* (*b*) unite with the *Clywedawg*;
But I do not know that it is ominous of other times.

The *Dyvyrdwy* (*c*) has spread over its bounds,
From *Meloç* as far as *Traweryn*,
Herdman of the calves ranging the paths of *Llanvor*.

(*a*) The church of *Llanvor* is situated on the banks of the *Dee*, about two miles below *Bala*, in *Meirion*. *Llywarç* ended his days in the neighbourhood, and was buried in that church.

(*b*) The *Clwyd* flows through the fine vale, to which it gives its name, in *Denbighshire*, and falls into the sea at *Rhuddlan*

(*c*) The river *Dee*.

Truan o dynged a dynged,
A dyngwyd i Lywarç y nos i ganed:
Hir gniv, heb esgor Łudded!

Teneu vy ysgwyd, ar asswy vy nhu,
Cw bwyv hén, a's gallav,
Ar Rodwydd Vorlas gwyliav!

DIWEDD.

Wretched is the fate that has been fated,
That was ſworn to *Llywarç* on the night of his birth:
Long pains without being delivered of his woes!

Thin is my ſhield on my left ſide,
Though I am old, if I can,
I will watch on the encampment of *Morlas!*

THE END.

NEW PUBLICATIONS.

In February, 1793, will be publiſhed,

THE FIRST PART OF THE

WELSH AND ENGLISH DICTIONARY;

COMPILED FROM THE

LAWS, HISTORY, POETRY, MANNERS, &c. OF THE WELSH.

BY WILLIAM OWEN.

Many of the Patronizers of this Work having made inquiries after it, in conſequence of a promiſe that it would be publiſhed at a period now paſt, the Compiler conceives himſelf under a neceſſity to make known the cauſe of delay.

The firſt Propoſals announced that this Dictionary would contain *Twenty Thouſand Words* more than any other of the Welſh Language. This was done on the ſuppoſition that the collections previouſly made by others, added to that by the compiler would be about that number. But after he had made ſome progreſs in reading the Welſh Writings, for the purpoſe of collecting words, he found what was previouſly done was but very partial, and he found his own additons ſwelling to a bulk that he had no idea of. If he had been tolerably exact in his firſt calculation, the work might have been publiſhed a long time ago; but, from the reſult of his having examined regularly all the old manuſcripts that fell in his way, the collection of additional words exceed the enormous number of ONE HUNDRED THOUSAND, after throwing aſide all the irregular and barbarous words. To thoſe who have an idea of the labour attending the arrangement of ſuch a maſs it is ſufficient barely to mention the circumſtance, to induce them to judge favourably of the delay that has happened.

GWERTH SWLLT.

Awdlau Yſtyriaeth ar oes Dyn, Gwirionedd a Rhyddyd,

GAN

Davydd Thomas, o'r Waun Vawr, yn Arvon; ac ar Werth Gantho.

ANCIENT BRITISH BARDS, VOL. II.

Towards the Cloſe of the Year 1793, will be publiſhed,

THE WORKS OF TALIESIN,

A BARD OF THE SIXTH CENTURY.

WITH

A LITERAL ENGLISH VERSION, AND NOTES,

BY WILLIAM OWEN.

Subſcribers' Names will be received by J. Owen, No. 168, Piccadilly; and E. Williams, Strand.

LLYWARÇ HEN

HEROIC ELEGIES

[illegible]

